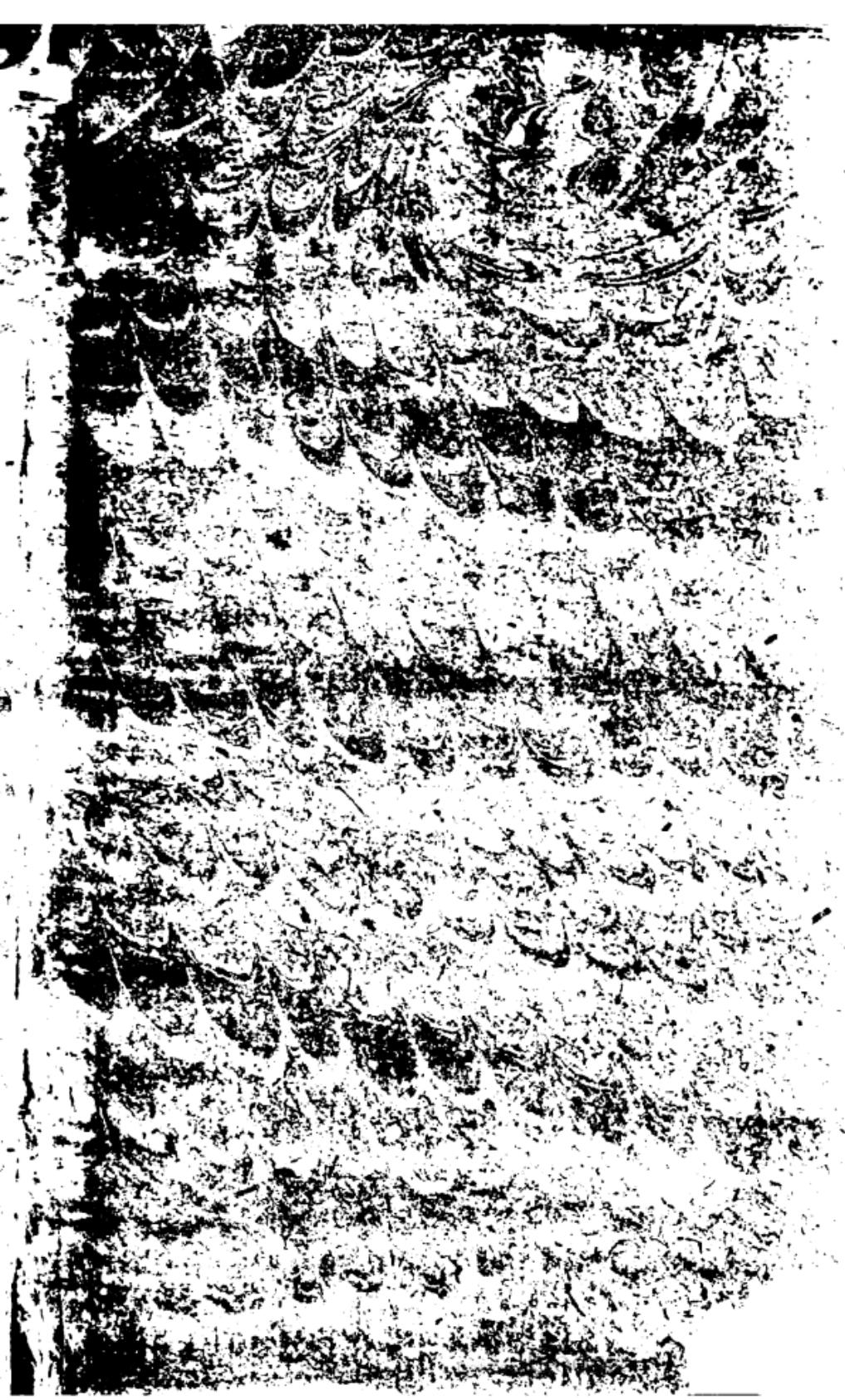

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A N
ANGELICAL
EXERCISE.
WITH OTHER DEVOUT
PRAYERS.

*Composed by a Father of the
Society of JESUS.*

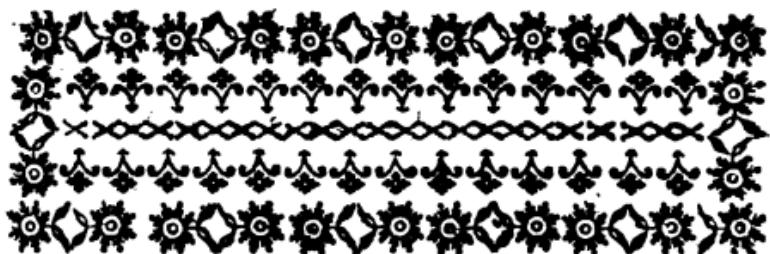


BRUGES,

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Cooper's square.

X
1606 | 1927.





TO THE READER.

Whoever is Devoted to this Exercise in honour of the B. Virgin MARY, in reading over every point, may meditate upon it for the space of one *Ave Maria*, or more: & by Gods Grace, he will in a short time find himself greatly encrease in love towards that blessed Queen of Heaven and at the hour of Death, will by so pious a Mother, be receiv'd as her dearest Child: Nor can such a one, according to S. *Anselm* & Saint *Bernard* possibly perish, but shall find life everlasting, & tast of the joys of Eternal bliss.



FOR SUNDAY.

I AM the Mother of Beautiful Love, *Ego Mater Pulchræ dilectionis.* Eccl. 24. Says the glorious Virgin MARY, Mother of God. Will you my dear Child, serve me faithfully all your life, as St. *Anselm*, St. *Bernard*, St. *Agnes*, & an infinite number of others my Blessed children have done? I promise you in the sincerity of a Mother that you shall with them enjoy a heavenly Beatitude for all Eternity. And the more to encourage you thereunto, my dear Child, I assure you with a Heart truly maternal, that never Eye has seen, nor Ear has heard, nor Heart of man conceiv'd, what God has prepar'd for all those who faithfully serve his Blessed Mother.

Then say one Ave Maria, in English or latin, and pause a little, before you give the Answer.

YEs, my most dear Mother, both now, and all the days of my life, will I both serve, love, and honour you; and reverence you on my knees, ô Sacred Virgin Mary, Daughter of the Soverain Emperor.

Ave Maria.

Behold all Nations do call me blessed, *Ecce enim ex hoc beatam me dicent omnes generationes.* Luc. I. 49. says the glorious Mother of God. Will you my dear child serve me, as did my faithfull servant Venerable *Alphonsus* of the holy Society of my son *Jesus*, who daily recited with unspeakable content of his soul, my Holy Rosary, my Litanies, the Office of my Immaculate Conception, twelve *Salves* in my honour, to the end that by my intercession, he might not fall into sin, from which I freed him; & will likewise deliver you my dear child. And do further assure you with a heart truly maternal, that all

A 3

Such prayers & Devotions, are very
pleasing unto me, and also unto my
beloved son Jesuſ.

Ave Maria.

Y Es, my most dear Mother: E-
ven so will I serve you, feeing
that such is your pleasure. And I
will reverence you, O Sacred Virgin
MARY, celestial Spouse of the holy
Ghost: And together with all the
Angels & Archangels infinitely bless,
praise, and magnify you, who have
found all grace, having been Imma-
culately conceiv'd without any ble-
mish, or spot of original sin, all holy
& divine, fair as the Moon, elect
as the Sun. *Pulchra ut Luna, electa
ut Sol* Cant. 6. 9.

**M U N D A Y.**

I Am the Queen of Virgins, *Regina
Virginum*, says the Glorious Mo-
ther of God. Will you, my dear
Child, remain a Virgin all your life,
and live as it were an Angel in flesh,
as did my dearly beloved son *Aloy-
sius Gonzaga, St. Agnes, St. Catharine,*

Exercise.

3

& a thousand others my devoted Children, who have rather chosen to lose their lives than their Virginity? I will love you, as I have lov'd them, and cherish you, as I cherish the Angels, and (if it be possible) more than the Angels themselves; & moreover my Child, I will obtain your name shall be written in the book of the Blessed; and assure you with a heart truly maternal, that at your death, you will wish you had been the most chaste, & holiest in the world. Think well upon it, & resolve the best.

Ave Maria.

Y Es, my most dear Mother, I desire to be pure all my life, as well in body as soul. I do, I say, most humbly desire it & most earnestly beseech you my dear lady, to obtain for me that which you so much commend unto me. I do here prostrate reverence you & Sacred Virgin Mary, Mother of the Word Incarnate; & together with the Holy thrones, and all the celestial Spirits ever bless & praise you infinitely,

A 4

the morning Star, *Stella Matutina*; for that you, the most Beautiful of all Creatures, were the first that did vow perpetual Chastity, preparing the way to so many Virginal souls, which have already follow'd and shall hereafter follow you in so high, so glorious, & so divine an enterprise.

Ave Maria.

I Am the Mother of divine Grace, *Mater divinæ gratiæ*; Says the glorious Virgin Mary Mother of God. Will you my dear Child partake with me of my greatness, as did *Charles* the son of St. *Brigit*, who took so great pleasure, that God had chosen me for his Mother, that he wou'd not have left, nor exchang'd the same for all the delights of the world besides. Wherefore at his death I attended for the departure of his soul, to conduct & lead it into Paradise. And I will do the like for you, my dear Child: and also assure you with a heart truly Maternal that I will be present at your death: & altho you had as it were one foot in Hell, yet would I draw you out,

Exercise.

and defend you against your Enemies.

Ave Maria.

Yes, my most dear Mother, I will always rejoice at those great Gifts which Almighty God has bestowed upon you, and which, if it were possible that any one could deprive you of, I would hinder him, altho I were for the same, to suffer the most grievous torments and punishments of the World. And I reverence you, O Sacred Virgin Mary, great miracle of Glory, and together with all the celestial Powers, bless & praise you infinitely Mother of Mercy, that you have been the true & natural Mother of Christ Jesus Son of the Eternal Father.

Ave Mar. 3.

T U E S D A Y.

I Am the Mother of mercy, *Mater misericordiae*, says the glorious Mother of God. Will you love me, my dear child, as did my favourite

A 5

St. Stanislaus? He did love me as his Mother, & I tended him as my child. He gave me all that he had, & I gave him all that he desir'd. He offer'd me his Heart, and I presented him my little *Jesus*; & at last I call'd him unto me to be present at the feast of my glorious Assumption. I will be as sincere & faithfull a Mother unto you, & assure you with a heart truly Maternal, that if you love me sincerely as you ought, your love shall prove an evident sign of Predestination to a most blessed and everlasting life.

Ave Maria.

YEs, my most dear Mother, I will ever love you most faithfully. And my Heart does even leap for joy, and my soul is ravish'd, in conceiving so great sweetness of so tender a Mother. Shew your self, O my dear Lady, a Mother to me, and here, at this present I declare my self your child for ever. And moreover do reverence you, O Sacred Virgin MARY, the delight of Heaven & together with all the celestial Vertues bless, praise, & Mag-

Exercise.

nify you most amiable Mother, for having been so divinely illustrated by the holy Ghost, in the Incarnation of the Son of God.

Ave Maria.

I Am the help, and aid of Christians, *Auxilium Christianorum*, says the glorious Mother of God. Will you my dear child, wholly confide in me, and call upon me in your necessities, as did my dear daughter S. *Mary of Egypt*, who altho once a wicked woman and ingulfed in all vices, found me the refuge of finners: & as the Penitent *Theophilus* did, who after he had deny'd me, falsify'd his faith to God, done homage to the devil, renounc'd his part in Paradise, sign'd his damnation with his own blood in writing, & in a manner already plung'd in the very bottom of hell: yet had he recourse to me, and was by me again reconcil'd to my Son, receiv'd into his favour, grace & protection. And who has ever heard of a greater wonder? I will in the same manner assist you, my dear child,

and assure you with a heart truly maternal, that I will plead for you in all your necessities, & will avert from you all the anger & indignation of my Son.

Ave Maria.

YEs, my most dear Mother, I will always confide in you: and altho I were as perfidious as *Judas*, or *Cain*, yet if you be once pleas'd to undertake my cause, I shall never despair. And I do reverence you, O Sacred Virgin MARY, happy Gate of Heaven, and together with all the Principalities of the Celestial Court, I bless and praise you infinitely, for that you have been found worthy to be the most faithful Handmaid, and Secretary of the most Holy Trinity.

Ave Maria.



W E D N E S D A Y.

I Am an amiable & Loving Mother, *Mater amabilis*, says the glorious Virgin MARY, Mother of God. Will you, my dear child, do some-

what this day, in my honour? For you must know, that I leave nothing, thô of never so little value, unrecompens'd, which is done in my honour: as *Troilus Savelli* a young Baron of *Rome*, thô a great & enormous sinner, can well testify, who at the end of his life (being beheaded for his wickedness) obtain'd by my favour so perfect contrition and remission of his sins, that he died like a Saint, for having never fail'd to say once a day on his bare knees, one **Ave MARIA**, in my honour. I assure you in the sincerity of a Mother, that at the hour of your death being forsaken of all your friends you will wish to have perform'd all things possible, to obtain my grace & favour. *Ave Maria.*

YEs, my dear Mother, both to day, and all the days of my life, will I say in your honour on my knees, an **Ave MARIA** at least: and reverence you, O Sacred Virgin **MARY**, Distributer of all good, and with all the Dominations of the Celestial Court, bless and praise you

infinitely, whom I love more than my life, for that you have in this world been ever united in love to your Beloved, exempt and free from all terrestrial uncleanness, & always rapt in Contemplation.

Ave Maria

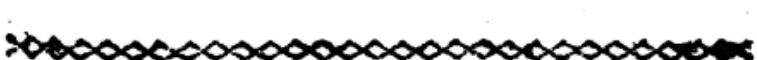
I Am the Mother of the almighty, *Mater Dei*, says the glorious Virgin MARY. O how happy are you my dear child, to watch at the entry of my door! Harken then to the commandment of your Mother, and write it in your heart. Will you confess your sins and communicate every eight days, according to the advice of your Ghostly Father? Ste. *Catharine of Siena*, & S. *Agnes of Toscany* the beloved spouses of my dear Son *Jesus*, did communicate almost every day, whereby they have been admirable in all vertue and have receiv'd Manna from Heaven the true food of celestial People. I do assure you my dear child in the sincerity of a loving Mother, that this is the most ready way to become perfect, and best expedient for attaining Heaven.

Exercise.
Ave Maria.

15

Y Es my most dcar Mother, it is my great desire to bath often my soul in tears, & in the blood of your dear Son sweet *Jesus*, by confessing my sins & communicating every eight days and, specially upon all your Feasts and those of your Blessed Son: which I will perform as near as I can with all diligence & Devotion. And I do reverence you, *o* Blessed Virgin *MARY*, great Abyss of grace, and together with the Cherubins blefs and praise you infinitely, whom I love more than my own Heart, for that you have been so liberaly endow'd with all sort of vertues in the most supreme degree of excellency.

Ave Maria.



T H U R S D A Y.

I Am the Empress of the universe says the glorious Mother of God: will you my dear child, every day both morning and evening, make a firm purpose rather to endure any loss, wrong or death whatsoever,

than once to sin Mortally? St. *Anselm* of *Canterbury*, had rather have gone to hell, than offend God. And the Blessed *Aloysius Gonzaga* would not even speak alone with his own Mother, for fear of the least danger of offence. Will you then imitate the example of these holy persons? At the hour of your death, when those who are found without offence shall be fav'd, then will you wish to have been such a one as the forenam'd, and divers others were. Say then, will you be such a one even now.

Ave Maria.

YEs, my most dear Mother, I do here firmly purpose, by the grace of God, before your Blessed Son *Jesus* my sweet Redeemer, rather to die a thousand deaths, than once to offend God mortally. And I do reverence you, O Sacred Virgin *MARY*, Queen of Heaven & Earth; & together with the burning Seraphins bless & praise you infinitely, whom I love more than my own soul, for that both Heaven, Earth, and Hell, by your dear Son's commandment, do obey your beck.

I Am the Paradise of pleasure, says the glorious Mother of God. Will you make my greatness known in every place where you shall come, my dear child? All such as have been vertuous in this life have done the like, & have carry'd my Name throughout the world, even into many Heathen and Barbarous Countries, as my dearest Son & Servant *Xaverius*, & others of his holy Society have done, thinking themselves most happy in being employ'd in so noble an Embassy. I assure you in the sincerity of a Mother, that if you knew how much that pleases me, you would not fail continually, & incessantly to do it, to the utmost of your power.

Ave Maria.

Yes, my dear Mother, I do wish and most heartily desire the same. O let your sacred Name, as also the name of your blessed Son be ever in my mouth, and fast seald up in my heart. And I reverence you, O most benign Mother, seat of di-

vine wisdom: and together with all the holy Patriarchs, Prophets, Martyrs, Virgins, & all the Celestial Spirits in Heaven, do bless and praise you infinitely, for that you are placed in a high Throne of glory, above all pure Creatures, at the right hand of your beloved, in the celestial Paradise.

Ave Maria.



F R I D A Y.

I Am the mirrour of Purity says the glorious Mother of God. Will you, my dear child, daily examine diligently your Conscience & never go to sleep in mortal sin? Surely it is the way to live here in this life in great tranquillity and joy of Spirit, having always your soul ready in your hand, to render it up pure to him, who has creat'd it to his own image, & redeem'd it with his precious Blood. I assure you in the sincerity of a Mother, that it were better to sleep among Serpents, Dragons, Basilisks, & even with the

very Devils themselves, than to rest one night in mortal sin. And moreover at the hour of your death seeing then the ugliness of sin, you will find I have told you true.

Ave Maria.

YEs, my most dear Mother, I will look into my sins with a bitterness of soul, and search diligently all the corners of my conscience every day once, at least, before I go to rest. And I reverence you, δ sacred Virgin MARY, the Holy Ark of the Covenant, and together with all the good thoughts of all good men on Earth, & of all the blessed Spirits in Heaven, do bless & praise you infinitely, for that you are the Great Mediatrix between God and Man, obtaining for sinners all they can ask, and demand of the blessed TRINITY.

Ave Maria.

I Am the Defendress of my servants says the Glorious Mother of God Give me your heart, my dear Child and if it be as hard as a flint, I will make it as soft as wax; if it be more

foul and loathsom than dirt, I will render it more clear and beautiful than Chrystral. My blessed servant *Ignatius*, gave me one day power over his Heart, & I did render it so chaste, & strong, that he never after felt any motion of the flesh all his life. Give me your heart my Child, and tell me in the sincerity of a true Son, how much you love me your Chaste Mother?

Ave Maria.

O My most dear Mother, I love you more than my tongue can express, and more than my very soul can conceive. And I reverence you & sacred Virgin MARY and together with the holy Trinity, bless and praise you infinitely, for that you are worthy of so many praises, as none can (no not your self) conceive the same. I praise and magnify you a thousand thousand times; & ten thousand times I bless that sacred Womb of yours which bore the Son of the Eternal Father.

Ave Maria.

S A T U R D A Y.

*Containing twelve Aspirations for
every hour of the day.*

I.

O Mother of most beautiful love!
O glorious Mother of God! when
shall it be that I may enjoy your
presence in heaven to serve you
more sincerely.

Ave Maria.

I I.

O Most Blessed among all women,
When shall I freely praise and
bless you, together with the thrice
holy and blessed Spirits, without di-
straction, intermission or without any
care at all?

Ave Maria.

I I I.

Blessed Queen of Virgins, I chuse
you for the faithful keeper &
guardian of my Chastity. I commend
the same unto you above all other
things I commend it wholly unto
You, O most sacred Virgin.

Ave Maria.

OMother of divine Grace, how great is your Mercy, and how endearing are your favours to those your Servants & Children that do heartily love you.

Ave Maria.

V.

OMother of Mercy, I humbly beseech you to pray unto your dear son incessantly, that he will keep me all the days of my life, from falling into Mortal Sin.

Ave Maria.

V I.

OHelp of Christians, how sweet & beneficial is your sacred Name! & how ready is your succour to those, who call upon you in Tribulation!

Ave Maria.

V I I.

OMost amiable Mother, and above all things most lovely! How good a thing is it to please you and to be always doing somewhat in your Honour!

Ave Maria.

O Glorious Mother of sweet *Jesus*
Give me perseverance, & a
firm will to reconcile my self weekly
to your Son, & often to receive his
most precious body and blood!

Ave Maria.

I X.

O Empress of the universal world!
Give me force & strength to
execute this my good purpose, Ra-
ther to die a thousand times, than
once to offend thy blessed Son mor-
tally.

Ave Maria.

X.

O Refuge of sinners, Give me a
hearty desire to fly sin above
all things, and that I may never rest
or repose in a mortal offence.

Ave Maria.

X I.

O Paradise of Pleasure, my most
singular and assured Advocatrix.
If at the hour of death you under-
take my cause, I shall not need to
fear, or be confounded, but shall
bless & praise you eternally.

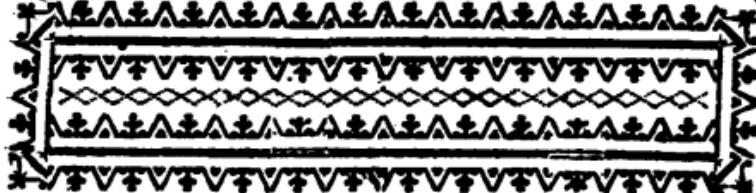
Ave Maria.

X. I. I.

OMother of the living, & singularly beloved of those who are devout unto you: I offer unto you my Heart, and all the affections thereof. Shew your self a Mother unto me I beseech you, at the hour of my death. And whilst I live, give me a sincere love and affection towards you; for those who love you, can no wise perish.

Ave Maria.





THE LITANIE'S
OF
OUR B. LADY.

KYrie eleison.

Christe eleison.

Kyrie eleison.

Christe audi nos.

Christe exaudi nos.

Pater de coeli **D**eus, Miserere nobis.

Fili Redemptor mundi **D**eus, Mi-
serere nobis.

Spiritus sancte **D**eus, Miserere nobis.

Sancta Trinitas unus **D**eus, Mise-
rere nobis.

Sancta Maria, Ora pro nobis.

Sancta Dei genitrix, ora pro nobis.

Sancta Virgo Virginum, Ora pro nob.

Mater Christi, Ora pro nobis.

Mater divinæ gratiæ, Ora pro nobis

Mater purissima, Ora pro nobis.

Mater castissima, Ora pro nobis.

B

Mater inviolata,
 Mater intemerata,
 Mater amabilis,
 Mater admirabilis,
 Mater Creatoris,
 Mater Salvatoris,
 Virgo prudentissima,
 Virgo veneranda,
 Virgo prædicanda,
 Virgo potens,
 Virgo clemens,
 Virgo fidelis,
 Speculum justitiae,
 Sedes sapientiae,
 Causa nostræ lactitiae,
 Vas spirituale,
 Vas insigne devotionis,
 Rosa mystica,
 Turris Davidica,
 Turris eburnea,
 Domus aurea,
 Fœderis arca,
 Janua Cœli,
 Stella matutina,
 Salus infirmorum,
 Refugium peccatorum,
 Consolatrix afflictorum,
 Auxilium Christianorum,

Ora pro nobis.

Litanies.

Regina Angelorum,
Regina Patriarcharum,
Regina Prophetarum,
Regina Apostolorum,
Regina Martyrum,
Regina Confessorum,
Regina Virginum,
Regina Sanctorum omnium,
Jesu Christe Fili Dei vivi, Misere
nobilis.

27

Ora pro nobis.

Antiph. Sub tuum præsidium con-
fugimus sancta Dei genetrix; nostras
deprecationes ne despicias in neceſſi-
tatis nostris, sed a periculis cunctis
libera nos semper Virgo gloriaſa &
benedicta.

¶. Ora pro nobis, sancta Dei Ge-
nitrix.

¶. Ut digni efficiamur promissio-
nibus Christi.

Oremus.

Defende, quæſumus Domine, Bea-
tâ MARIA semper Virgine inter-
cedente, istam ab omni adversitate
familiam; & toto corde tibi prostra-
tam ab hostium propitius tuere cle-
menter insidiis. Per Christum Do-
minum nostrum.

B 2



NECESSARY RULES
FOR A CHRISTIAN.

YOU must often examen your thoughts, words & actions.

Have a care of saying any thing, which is not for the honour of God or your Neighbours good.

Often call to mind your life past, & what our Blessed Saviour suffer'd for you in every hour of his.

Offer your self entirely unto God; you belong to him wholy by Creation; what will you give him for having redeem'd you.

When you appear in publick, observe a decent & modest behaviour.

Remember wherever you are, Almighty God both sees & hears you.

Never go to Bed with any disquiet of Conscience; go first to Confession, if you have an opportunity;

An Exercise for the Morning. 29

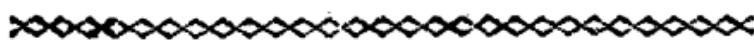
if you have not, endeavour at least to make an act of Contrition, with a purpose of confessing as soon as you can.

Accustome your self to make short acts of Contrition often each day.

Never fail daily to be present at Holy Mass.

Have some sett Devotion to our Lady, & be constant in it.

When you awake, make the sign of the Cross, & thank Almighty God for having protected you hitherto, begging of him those graces, he knows you stand most in need of. Then purpose firmly not to do any thing wilfully that day, whereby God or your Neighbour may be offended.



An Exercise for the Morning.

IN nomine Patris, & Filii, & Spiritus Sancti. Amen

Blessed be the Holy & undivided Trinity now & for ever. Amen.

Pater noster, qui es in cœlis:
sanctificetur nomen tuum, ad-

B 3

30 *An Exercise for the Morning.*

veniat regnum tuum, fiat voluntas tua, sicut in cœlo & in terra. Panem nostrum quotidianum da nobis hodie: & dimitte nobis debita nostra, sicut & nos dimittimus debitoribus nostris: & ne nos inducas in temptationem: sed libera nos à malo.

Amen.

Ave Maria, gratia plena: Dominus tecum: Benedicta tu in mulieribus, & benedictus fructus ventris tui Jesus. Sancta Maria, Mater Dei, ora pro nobis peccatoribus nunc & in hora mortis nostræ. Amen.

Credo in Deum Patrem omnipotentem, creatorem cœli & terræ. Et in Jesum Christum Filium ejus unicum, Dominum nostrum: qui conceptus est de Spiritu sancto, natus ex Maria Virgine, passus sub Pontio Pilato, crucifixus, mortuus & sepultus: descendens ad inferos: tertiam die resurrexit à mortuis: ascendens ad cœlos, sedet ad dexteram Dei Patris omnipotentis: inde venturus est judicare vivos & mortuos. Credo in Spiritum sanctum, sanctam Ecclesian Catholicam, Sanctorum

An Exercise of the Morning. 31
communionem, remissionem peccatorum, carnis resurrectionem, vitam aeternam. Amen.

Confiteor Deo, &c. and Misereatur nostri, &c.

A Morning Oblation.

BLESSED be the most holy & Undivided Trinity, now and for ever, world without end. *Amen.*

Most holy & Undivided Trinity, prostrate at the Throne of your Mercy I do with all the powers of my Soul Adore your divine Majesty, and acknowledge that to you alone is due all Love, Praise & Thanksgiving, for your infinit Goodness.

I Firmly Believe, and am ready to Profess whatsoever you have Reveal'd to your holy Church. I Hope in your Mercies; I Love your unspeakable goodness. I am sorry that I have ever Displeas'd You; and therfore detest all Sin, and resolve rather to dye, than ever offend you.

Blessed be your holy name, most soverain Lord for all Favours bestow'd upon me, or any Creature:

But especially I thank your divine Goodness for my Creation, Redemption, and Conservation; for my call and perseverance in your holy Catholick Curch, for *NN.* And particularly for your Fatherly care and Providence over me in all the accidents, and Encounters of my Life, and namely pro preserving me this night from all evill of Body and Soul; and granting me this day, wherein I may serve you.

I offer you, my God! in Thanksgiving for these, and all other favours whatsoever Spiritual, or Temporal, my Soul and Body; my Memory, Understanding, and Will; All the Thoughts, words and Deeds of my whole Life, whether Present, or future: But especially those of this Present day, in Union of the bitter Death and Passion of my Dear Saviour JESUS CHRIST, the merits of his B. Mother, the ever Immaculate Virgin MARY, and of all the Saints and Angels in Heaven, and Faithfull upon Earth.

I likewise offer to your infinit

Goodness, all the mortifications and good works of all the Just; especially of those that ever promis'd to pray for me: all the Sacrifices of Mass that have been, are, or will be offer'd to your divine Majesty this day, or at any time, throu' out the whole world.

First and chiefly to the eternal Praise of your own adorable Majesty; to the glory of the sacred humanity of CHRIST our Lord, to the honour of the B. Virgin MARY, of my Angel Gardian, of my Patrons and Patronessles NN. of the Saints of this present day, of those whose holy Relicks I have, and of all the Saints and Angels in heaven, whose Intercession I most humbly implore.

Secondly I offer the same Oblation for the gaining such Indulgences as are annex'd to any action of this day, to obtain pardon of my Sins, whether of Commission or Omission; an Increase of your soverain Goodness, and an happy Death, fortify'd with all the Rites & Sacraments of the holy Church; humbly begging

34 *An Exercise for the Morning.*

that your holy hand may this day, and all the days of my life, preserve me from all Sin and Danger. Infine that I may be such as you desire, in all and every Thought, Word, and Action of my Life and Death.

I also offer it for NN. and those I have promis'd, or have any obligation, or you desire I shou'd pray for; that we may be prefected in all Vertue: And lastly for the Conversion of Souls, and for the whole Universal Church, that we may, according to our Degrees and Calling, serve you in Sanctity & Perfection all the days of our lives.

The satisfactory part I freely offer for the souls in Purgatory, namely for NN. and especially for those to whose suffering there I have been any ways Accessory; for this reason chiefly, that seeing I am so ungratfull to you upon Earth, I may by this means, prove instrumental to others loving you most fervently in Heaven. Amen.

*An Universal Prayer for all that
Regard's Salvation.*

I Believe in you, & my God, strengthen my belief; i hope in you, secure my hope; I love you, increase my love; I repent that I have finn'd against you, add to my repentance.

I Adore you as the Author of first Being; I desire you as my last End; I thank you as my perpetual benefactor, & invoke you as my sovereign Protector.

Vouchsafe, & my God, to regulate me by your Wisdom, to awe me by your Justice, to comfort me by your Mercy, and protect me by your Power.

I consecrate to you my thoughts, my words, my actions, and my sufferings; that for the future I may think of you, act by you, and suffer for you.

Make my Will, & Lord, conformable always, and in every thing, to your most holy Will. I beg you

36 *An Exercise for the Morning*.
to illuminate my Understanding, to
purifie my Body, and sanctifie my
Soul.

Animate me O my God, to ex-
piae my past offences, to over-
come my future temptations, to cor-
rect my predominant passion, &
practise vertues proper for my state.

Fill my heart, O Lord, with af-
fection for your goodness, with aver-
sion to my imperfections, with zeal
for my Neighbour, and contempt
of the world.

Put me in mind, O Lord, to be
submissive to my Superiors, charita-
ble to my Inferiors, faithful to my
friends, and Indulgent to my ene-
mies.

Assist me, O Lord, to subdue
sensuality by mortification, cove-
tousness by alms, anger by mild-
ness, and tepidity by fervor.

Render me prudent, O Lord, in
undertakings, constant in dangers,
patient in adversity, and humble in
prosperity.

Let me never forget to joyn at-
tention to my Prayers, temperance

An Exercise for the Morning. 37
to my meals, exactness to my employments, and steadiness to my good resolutions.

Inspire me, O Lord, with the care of keeping always an upright Conscience, a modest behaviour, an edifying conversation, and a regular conduct.

That I may incessantly apply myself to overcome nature, to second Grace, to observe the Law, and merit Salvation.

Discover to me, O Lord, the meanness of the world, the greatness of Heaven, the shortness of time, and the length of Eternity.

Make me prepare for death, fear your Jugdement, avoid hell, and finally gain Heaven: Thro the Merits of our Lord JESUS CHRIST.

The nine Quires of Angels to be honour'd with the Saints of the Present Day in the following Prayer.

Sunday

{ *Seraphims,
Cherubims &
Thrones.*

38 *An exercise for the Morning.*

Munday	Dominations.
Tuesday	Principalities
Wednesday	Powers.
Thursday	Vertues.
Friday	Archangels.
Saturday	Angels.

*A Prayer to the Angels & Saints
of the present Day.*

Most Glorious Quire of NV. and
you & Blessed Saints, whose
feasts are Solemnis'd to Day thro'out
the Church, I heartily Rejoyce and
Congratulate with you for your Pre-
fent Eternal Felicity; and Beseech
you that amongst all your Joys, you
forget not my Miseries. Behold I
cast my self, Body and Soul into you
Arms, and chuse you for my spe-
cial Advocats to Day, and all the
Days of my Life. Receive me the-
refore for JESUS CHRIST his sake from
this moment, into your perpetual
Custody, and being now secure of
your own Happiness shew your sel-
ves solicitous for mine: Direct me,
and all the Comforts and Afflictions,

Thoughts, Words, and deeds of my whole Life, to God's greater Glory; and in the moment of my Departure, Receive me into your Blessed Society. Amen.

To the Blessed Virgin Mary.

O Holy & glorious Virgin MARY, I committ my Soul & Body to thy Blessed trust now & for ever, especially in the hour of my death. I recommend to thy mercifull Charity all my hope and Consolation, all my distresses & miseries, my life and the end thereof, that by thy most holy intercession all my works may be directed according to the will of thy Blessed Son. Amen.

Another.

REmember O most pious Virgin, tis a thing unheard of that you ever forsook those, who have had recourse to you. Tis with this hope & confidence, my most dear Mother, I a Most miserable sinner cast my self at your sacred feet, humbly begging that you will adopt me

40 *An Exercise for the Morning.*
for your Son for ever, & take upon
you the care of my eternal Salva-
tion. I place my self entirely in your
hands this Day & for ever. Protect
me therefore, I beseech you, thro'
the whole course of my life, and
receive me at the hour of my Death.
Amen.

Jesus, Mary, Joseph.

A VOTIVE OBLATION

T O

S. J O S E P H.

O Holy JOSEPH! Virgin Spouse of
the Virgin Mother of God; most glorious Advocate of all such
as are in danger, or in their last
Agony and most faithful Protector
of all the Servants of Mary your
dearest Spouse, I NN. in the Pre-
sence of Jesus and Mary, do from
this moment choose you for my
Lord and Master, for my powerful
Patron and Advocate, for the ob-
taining a most happy Death: And
I firmly Resolve and Purpose, never
to say or do, nor even to Suffer

any under my charge to say , or do any thing against your Honour ; receive me therefore for your constant Servant , and recommend me to the constant protection of Mary your dearest Spouse and to the everlasting Mercies of Jesus my Saviour : Assist me in all the Actions of my whole Life, all which I now offer to the greater and everlasting Glory of Jesus and Mary , as well as to your own. Never therefore forsake me , and whatsoever Grace you see most necessary and profitable to me, obtain it for me now , and at the hour of my Death , to which I now invite you , against the uncertain hour in which it shall happen ; that whatsoever now , and at that time shall not be possible for me to obtain , may by your Intercession be bestow'd upon me by JESUS the God of my Soul. Amen.

In passing by the Saints Statue.

Hail Holy Joseph , Spouse of the Blessed Virgin , Pray for us Sinners , now and at the hour of our death. *Amen.*

42 *An Exercise for the Morning.*

The Colloquie.

O Powerful Jofeph, Foster Father to JESUS, and Spouse to MARY, who haft the Heart of a Father and Affection of a Spouse for thy true Clients, and haft also the Power of JESUS and MARY joyn'd with thy own, for their Necessities; Obtain for me such a Filial Confidence in thee, and such a tender Affection for thee, as JESUS and MARY had, that I may obtain their and thy Powerful Afflstance in all the exigencies of this Life, and the happy enjoyment of their and thy Company in the Life to come. Amen.

To the Angel Gardian.

O Most holy Angel, my faithfull Gardian, who next to God & his blessed Mother, deserve my love & affection, I thank you from the Bottom of my heart for all those favours, you have bestow'd upon me, & I beg pardon for all the sins of my life paſt, by which I have so grievously offended God and displeas'd you. Ob-

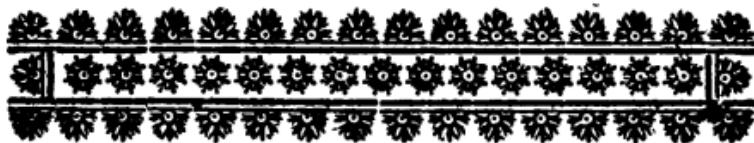
tain for me of almighty God entire purity both of Body & Soul, & beg of him never to take his holy Spirit from me. Instruct me, I beseech you, in those things, I am ignorant of, protect me as your Pupil, assist me in time of temptation, have care of me sleeping & waking & defend me from all danger. Amen.

To your Patrons.

O Almighty & most gracious God, who hast been pleas'd to assign me intercessors in Heaven, by whose Prayers I may be assisted, I beseech you, that thro' the intercession of Saint NN. whose name I bear, & of all the Saints & Angels, I may serve you Faithfully in this world, & enjoy you in the next. Amen.

A Prayer for the Dead.

O God the Creator & Redeemer of all the faithfull, grant to the Souls of thy servants departed full remission of all their offences, that thro' the help of pious supplications, they may obtain that Pardon, which they have always been desirous of. May they rest in peace. Amen.



A C T S OF THE THREE THEOLOGICAL VIRTUES,

For which BENEDICT XIV. granted
the 28. Jan. 1756. an Indulgence of
seven years to all the faithfull every
time they recite 'em devoutly & from
the heart.

ACT OF FAITH.

MY God, I believe all that the
holy Church teaches & believes, because it is you that has said
it, who are Truth itself, & can neither
deceive nor be deceived.

ACT OF HOPE.

MY God, I hope trough your
infinite mercy & the merits
of JESUS CHRIST my Redeemer, to

obtain the graces necessary for salvation in this life, & eternal happiness in the next, because you have promised 'em to those who obey you, & are infinitely faithfull in your promises.

ACT OF CHARITY.

MY God, I love you above all things, purely because you are infinitely amiable, & deserving of all love, praise & honour, & for your sake I love my neighbour as myself, & forgive from my heart all my enemies.

A Prayer in honour of the B. Sacrament.

O God who in this wonderful Sacrament has left us a perpetual memorial of thy Passion; grant us we beseech you so to reverence the sacred Mysteries of thy body & Blood, that we may continually perceive in our souls the fruit of thy Redemption who with the Father & the Holy Ghost lives & reignes ever one God world without end. Amen.

46 *An Exorcise for the Morning*
A Prayer in honour of our
Lord's Passion.

I Beseech thee O Lord JESUS CHRIST, that thy pretious death may be my life & resurrection; thy sacred Wounds my remedy & cure, & thy most holy body & Blood, my meat & drink. May thy blessed Passion bring me to everlasting glory, & let it be my joy, study & desire, as it is the health & safety of my soul, to meditate on these thy mercies both now & for ever. Amen.

The manner of honouring our B. Lady by a triple Salutation, which she herself taught S. Medildis, promising her certain assistance for it at the hour of her death.

Ave Maria. &c.

O Holy MARY our Sovereign Queen, as God the Fater by his omnipotence has made you most powerfull, so assist me at the hour of my death by defending me from all power that is contrary to yours.

Ave Maria. &c.

O Holy MARY our Sovereign Queen, as God the Son has endowed you with so much knowledge & clarity, that it enlightens all heaven, so in the hour of my death illustrate & strengthen my soul with the knowledge of the true faith, that it be not perverted by error or pernicious ignorance.

Ave Maria. &c.

O Holy MARY our Sovereign Queen, as the Holy Ghost has plentifully infused into you his love, so instil into me at the hour of my death the sweetness of divine love, that all bitterness at that time may become to me acceptable & plaisant.

Prayers before going to Bed.

AN ACT OF CONTRITION.

Most mercifull Lord, I am sorry from the bottom of my heart for all the sins whatever I have committed, purely because they are offensive to thee, who are God of infinite goodness & amability, & I firmly purpose through thy holy grace

48 *An Exercise for the Morning.*

never to offend thee any more. Enlighten my understanding, & strengthen my will, that I may persevere in thy favour till death. *meñ.*

Pater noster &c. Ave Maria &c.
Credo &c.

Save us & Lord waking, & keep us sleeping, that we may watch with CHRIST & rest in peace.

Preserve us as the apple of thy eye, & protect us under the shadow of thy wings.

Vouchsafe & Lord to keep us without sin.

Have mercy on us & Lord, have mercy on us.

Thy mercy be upon us & Lord, as we have put our trust in thee.

O Lord hear my prayer, & let my cry come to thee.

The Prayer.

Visit me beseech thee & Lord this habitation, & drive from it all snares of the Enemy: let thy holy Angels dwell therein to preserve us in peace & thy blessing be upon us for ever through JESUS CHRIST our Lord. *Amen.*

A prayer to the Angel Gardian.

O Angel of God, to whose care I am committed by the supreme Clemency, enlighten, govern & defend me this night from all sin & danger. *Amen.*

God the Father bless me, JESUS CHRIST defend & keep me, the virtue of the Holy Ghost enlighten & sanctify me this night & for ever. *Amen.* Into thy hands o Lord I commend my Spirit; Lord JESUS receive my soul.

Remember your Angel Gardian stands by you when you undress & dress yourself: behave yourself therefore with that modesty you would do if he was visibly present. Sprinkle yourself & bed with holy water, & being composed in it make the sign of the cross upon your forehead & breast to preserve you from bad dreams. Say a *De profundis* for the poor souls in Purgatory, & sleep in some pious aspiration expressing it in your mind, which you may repeat when you awake & are restless in the

C.

50 Prayers before going to Bed.
night: as, *Gloria Patri &c. Deus in
adju-torium &c. Mater Dei, memento
mei. Monstra te esse Matrem. Deus
meus & omnia. Quis ut Deus! Abre-
nuncio tibi satana; adhaereo tibi Christe.*



OF THE SACRAMENT O F PENNANCE.

Of the Sacrament of Pennance.

Q. **A.** RE there any particular Directions you would have the Penitent observe in relation to this Sacrament?

A. There are some set down by St. *Francis Sales* in his *Introductions*, which he ought to remember; as first; bein about to go to Confession, He must give God thanks for the many favours he has receiv'd, especially for the Institution of this holy Sacrament, and that he has mercifully

Of the Sacrament of Penance. 51
given him time to confess his sins, whilst so many are taken of by a sudden death, without a moment to repent in.

Then let him beg grace of Almighty God, that he may call to mind all his faults and conceive a hearty sorrow for 'em with a purpose of amendement. Afterwards lett him examen his Conscience, as if he was to die immediately after this Confession. He may consider the places he has been in, the persons, he has convers'd with, the busines he has been concern'd in, the Passions, He is most subjeet to, the occasions of sin, he has expos'd himself to, the duty of a Christian towards God, his Neighbour & himself, the ten Commandments, the Precepts of the Church, the seven deadly sins, the Obligations of his state. In all these, lett him consider, whether he has done any thing which is forbid, or omitted any thing which is commanded; whether in a matter of consequence or of less moment; whether knowingly & willingly or

52 *Of the Sacrament of Penance.*

without full knowledge and consent. If he finds himself inclin'd to omitt a sin in Confession, because it seems only a venial transgression, lett him examen seriously, whether this inclination does not proceed out of bashfulness & a certain shame of mentioning the sin. A great many lett themselves be deceiv'd in this, & so are lost. He must also take care, That he make not up his Confession with *Negatives* or *General Failings*, as some do of Custom, faying, *I have not lov'd God, as I ought; I hav not pray'd with so much Devotion as I ought; I have not been so patient as I ought*: For in these general Accusations there's no *particular Sin* mention'd; nor any thing by which the Confessor can possibly understand the state of the penitent's Conscience; all men on Earth might say the same. And therefore.

2dly, That he enquire what particular Cause he has to make these general Accusations; & having discover'd where the *Fault* is, to accuse himself of it in particular: So that

Of the Sacrament of Penance 53
instead of accusing himself of *not having pray'd with so much Devotion as be ought*, let him see whether his Fault was in admitting voluntary Distractions, in not choosing a convenient place, time, &c and as he shall find himself faulty, so let him accuse himself.

3dly, That he explain the *Motive or Occasion* of his Sins, where it may be; and therefore, in the case of *Untruths*, for example, That he accuse himself not only of *Lying*, but likewise declare, whether it was for the *doing a prejudice*, &c. and so in other Sins; for by this means he clearly lays open the state of his Soul; and the Confessor knows how to prescribe proper Remedies for his Sins.

4thly, That in all Mortal Sins, he discover the *Number*, that is, *how often* he has fallen into each sort of Sin; for without this the Confessor can make no Judgment of the State of his Soul, there being a great difference betwixt committing a Sin *Twice or Thrice*, and *Twenty or Thirty*

54 *Of the Sacrament of Penance.*

times. And if a Person can not exactly recollect himself as to the *Number*, let him upon due reflection, make the best guess he can, and sincerely lay it open in Confession, as near to Truth as he is able. But if it be so, that the Penitent has liv'd in a sinful state for any space of time, and frequently fallen into any particular Sin, he needs not then think of mentioning the *Number* of his offences; but rather the *length of Time*, in which he has liv'd in that sinful state. As if a *Highway man* should repent, that has lived many years in the Practice of that Sin, it would be impossible for him to call to mind the *Number* of his Crimes: and therefore the surest way of letting his Confessor see the state of his Conscience, will be, to declare *how many years* he has liv'd in that sinful Practice, And so likewise of those, who have liv'd in any other Sin.

5thly, That he explain such *Circumstances* as change the Species or Nature of the Sin, or at least considerably aggravate it: And therefore,

because there's a great difference betwixt robbing a *Church* and another place, betwixt cheating or stealing *Five Schillings* and *Five Hundred Pounds*, betwixt a *married Person* and *single*, in Sins of *Impurity*; betwixt defaming a Neighbour out of *Malice*, and by *Heedlessness*; in a matter of *little* or *great* concern; betwixt Quarreling with a *Stranger* and a *Father*; betwixt *remaining in a Sin*, as of Anger, Revenge, &c. *a quarter of an hour, five hours, a day, a week, a year*; Therefore ought the Penitent in Confession, to explicate these *Circumstances* as distinctly as he can; and if he willingly and on purpose conceals them, he makes his Confession void, by not sincerely laying open the Guilt and State of his Soul.

6thly, That he however avoid the relation of other Circumstances, which belong not to the Sins he confesses, and wholly unnecessary at that time.

7thly, That he be careful not to declare the Fault of any third Per-

56 *Of the Sacrament of Penance.*
ion; for tho' he does well to confess his own Sins, yet he ought to accuse no body else.

8thly, That he fail not to make an *entire* Confession; that is; that he exactly confess all the Mortal Sins, which upon a due Examination he can call to mind, be they never so secret or infamous; be they in Thought, Word or in Action; because he that willingly conceals any one Mortal Sin, either thro' Shame or Malice, makes his whole Confession void, and is guilty of Sacrilege, by abusing this Sacrament, and lying to the Holy Ghost.

At Confession.

Being come to his Spiritual Director, he is to kneel on his right side, if it may be, with his Face towards the side or back of his Seat; and having made the sign of the Cross, ask his Blessing, saying, *Benedicite*, or *Pray give me your Blessing*; then begin the *Confiteor* in English or Latin, till he comes to those words, *Mea maxima culpa*,

Through my most grievous Fault; and so without any other Preamble, make his Confession thus:

Since my last Confession, which was a week, a fortnight, or a month ago, I accuse my self, that —— And having sincerely and briefly declared all he can remember, he may conclude thus: For these and all my other Sins and Imperfections, which I cannot call to mind, I am heartily sorry, purpose Amendment & humbly beg Pardon of God, Penance, and Absolution of you my Ghostly Father. Then humbly bowing down, go on with the rest of the Confiteor; Ideo precor B. Mariam semper Virginem; Therefore I beseech the Blessed Virgin MARY, &c.

Having thus finish'd what belongs to his part, let him attentively give ear to the Advice of his director, and when he gives Absolution, endeavour to humble his Heart with all possible Sorrow and Contrition.

AN EXAMEN OF CONSCIENCE.

First Commandment.

THIS may be broken by being ignorant of the Principal mysteries of our Faith, of the Creed, of the Commandments of God, & the Church or the Sacraments.

By wilfully doubting of a point of faith. By contemning holy things & applying the words of scripture to profane fenses.

By believing dreams, or fortunetellers.

By despairing of Gods mercy.

By presuming to sin, because God is good, & deferring to repent.

By exposing oneself to danger of sinning & so tempting God.

By wilfully exposing oneself to danger of sickness without any necessity.

By human respects choosing rather to offend God, than displease men.

By omitting ones Prayers, or praying without attention or with wilful distractions.

Of the Sacrament of Penance. 59
By laughing and talking in Holy places.

Second Commandement.

This is broken, by taking Gods name in vain.

By fwearing what is false, or what is True without necessity and due reverence.

By talking injuriously of God or his Saints, or hearing such discourses with pleasure.

By cursing oneself or others.

Third Commandement.

This is broken by not hearing Mass on Sundays and Holy days, or hearing it without attention.

By servile works or immoderate recreation on those Days.

Fourth Commandement.

This is broken by want of respect to Parents, Superiors or Masters.

By not loving 'em, by speaking ill of 'em, by disobeying 'em, by murmuring against 'em and making others discontented with 'em.

60 *Of the Sacrament of Penance.*

Fifth Commandement.

This is broken by Anger, Quarrelling, by injurious words or actions.

By revenge, or desire of revenge.

By provoking, or striking others, by not forgiving others, by making others fall out.

By refusing to salute or speak to others out of hatred or aversion.

Sixth Commandement.

In this Commandment the Penitent must be very exact, because 'tis easily broken mortally, and natural bashfulness is apt to make us believe, that not to be even a venial Sin, which is a mortal one.

It is broken by hearing willingly immodest discourses.

By not avoiding the Company of those that talk so.

By looking at immodest objects, by reading immodest Books, by keeping or lending 'em.

By speaking immodest words, or such as bearing a double meaning, may create immodest thoughts in others.

Of the Sacrament of Penance. 61

By immodest stories, songs &c. by making others break this Commandment, or endeavouring to do it.

By willingly entertaining immodest thoughts, by desiring to commit the like actions, resolving to commit'em, by putting oneself in danger of committing'em.

When ever you have the least doubt whether any action, which you may have done to yourself or others, or have lett others do to you, be against this commandment, be sure never rest untill you have expos'd your doubt sincerely and candidly to your confessarius. Otherwise 'tis ten thousand to one the Devil & self love together deceive you.

Seventh Commandment.

This is broken by taking anothers goods.

By retaining, what one knows belongs to another.

By spoyling our Neighbours goods.

By helping another to steal, or receiving what one know's, has been stole.

62 *Of the Sacrament of Penance.*

By buying stolen goods.

By taking or buying from Children, who don't understand the price of things, and so chating 'em.

By not giving what one has promis'd when the other has accepted of ones good will.

Eighth Commandment.

This is broken by witnesssing what one knows to be false, or what one doubts of.

By speaking of another, what one knows to be false, or what one doubts of, which may take away his good name, lessen other's esteem of him, or be a mortification to him.

By revealing any thing yet secret, tho' True, if it be hurtfull to another.

By lying, by playing the Hypocrite, by judging rashly, by sowing discord, by reading others letters, by listning to others discourse out of a bad motive.

Ninth & Tenth Commandment.

These Commandments are broke

Of the Sacrament of Penances. 63
by wilfull desire of those things,
which are forbid by the sixth and
seventh Commandments.

The sins of Pride are.

Thinking or speaking too well of
ones self. Contempt of others, and
shewing the same by words or actions.

Disobedience to Superiors &c. of
the second and third deadly sins,
see the sixth and seventh Command-
ments.

The sins of Gluttony are.

Eating more than one meal on
fasting Days.

Eating flesh on prohibited Days.

Eating so much, as to make one-
self sick.

Drinking so much, as to hurt
ones health or reason.

The sins of Envy are.

Trouble at the good success of
others. Rejoycing secretly or openly
at anothers harm.

The sins of Anger are.

Impatience, discontentedness, fretful-
ness, picking of quarrels &c.

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The sins of sloth are.

Want of Devotion, Inconstancy in good purposes, Ingratitude to God for his favours, Ingratitude towards friends, Idleness in ones duty, Studies &c. not praying for the Souls in Purgatory.

How one may be guilty of anothers sins.

By doing a bad action before others; and the sin will be still greater, if we do it with design to make 'em do the same.

By assisting others in an evill action.

By sharing in what you know another has stole.

By not hindering evill either by yourself, or by informing those, to whom it belongs. By asking others to do bad actions.

By laughing at Peoples good actions, regularity, Devotion &c. which will be still a greater sin, if you desire to withdraw 'em from being virtuous.

Having seriously examin'd your conscience, proceed to the second

part of a necessary preparation for the Sacrament, to wit a True sorrow and a firm resolution of amendment; without this your Confession will be a new mortal sin & must be all made over again. Lett your sorrow, as much as is possible, proceed immediatly from the love of God. You must resolve not only to fly the Sins, but the occasion of 'em.

In Confessions of small sins 'tis very good to add some greater one of ones life past, if one has any, which may excite ones sorrow, least for want of a True Contrition for our lesser faults, the absolution be rendered ineffectual.

Remember to pardon others if you desire that God shou'd pardon you.

Tis not enough to say, for example, I have made Sacrilegious Confessions & Communions so long, but I must also confess the occasion of the first Sacrilege and all other mortall sins since that time.

In a word Each one must endeavour as much as he can, but without scrupulosity and anxiety, that his

66 *Of the Sacrament of Penance.*

Confessarius may have as clear a notion of his Conscience, as he himself will have when he expires. For if we judge ourselves here by an humble and sincere Confession, Almighty God assures us, he will not judge us afterwards.

A S H O R T P R A Y E R

For obtaining Contrition.

I Have now here before me o Lord, a sad Prospect of the manifold offences, by which I have displeas'd thy Divine Majesty, and which, I am assur'd, will appear in Judgment against me, if I repent not, and by hearty Sorrow, my Soul be not prepared to receive thy pardon. But this Sorrow, o Lord, this Repentance must be thy free Gift, and if it comes not from the Hand of thy Mercy, all my endeavours will be in vain, and I shall be for ever miserable. Have mercy therefore on me, o Father of all Goodness, and pour

Of the Sacrament of Penitance. 67
forth into my Heart thy Grace, whereby I may sincerely repent of all my Sins; give me a true Contrition, that I may bewail my own Misery and Ingratitude, and grieve from my Heart for having offended Thee, so Good a God: Permit me not to be deluded with a false Sorrow, as I fear I have been too often, through my own Weakness and Neglect; but let it be now thy Gift, descending from Thee, the Father of Lights, that so my Repentance may be accompanied with Amendment and a Change of Life, and I be thus acquitted from the Guilt of my Sins, and once more receiv'd into the number of thy servants. *Amen.*

Then let the Penitent apply himself seriously to other Prayers and Considerations, as may be proper for the obtaining this Contrition of Heart, that so, while he ask it of God, nothing of his own Endeavours may be wanting on his part.



P R A Y E R S

Before Confession.

A Las my God, how is it that I have so often offended against Thee, my Father! thou seest, Lord, there's neither Goodness or Health in me; have mercy therefore on me, and heal my Soul, because I have sinn'd against Thee. Heal me, **o** Lord, and then I shall be made whole; save me and then I shall be secure; for in Thee only is my Hope and my strength, **Alas**, my Lord God, how many and dangerous are my Wounds! how great is my Weakness and Mifery, for the curing of which thou wast crucified and slain! And to whom shall I complain of all these my Evils, that are against me, but to Thee, **o** Lord, the Saviour and Redeemer of my Soul? Be merciful therefore to me a Sinner: Jesus Son of the living God, have mercy on me, for nothing is more pleasing to thee, than to have compassion

on those that are miserable. Restore me to thy Favour, receive me again into thy Friendship, and cast me not of for my Offences; for what can I miserable Creature do but offend? And what canst thou, o infinite Goodness, do, but have Mercy and Spare? Spare me therefore, according to thy great Goodness, and give me now Tears of Repentance, that I may mourn for the Evils I have committed; give me time and sincere Contrition, that I may heartily grieve for having sinn'd against the, my God, my Creator and Redeemer. Soften this my hardned Breast, inflame my frozen Heart, that I may with sorrow repent, for not loving, nay, for despising, for offending thee, my Lord. What shall I do, o God, to serve thee, who am so miserable and full of iniquity! I see no hopes of amendment, whilst I behold my self; all my Trust and Confidence must be in Thee; Help me therefore, o Lord, and be thou the strength of my Soul, that I may now detest and forsake

To *Of the Sacrament of Penance:*

all my past Evils; that I may master my Passions, reform all my ill Customs, and by a true Change of Life and Manners, be intirely united to Thee, and by thee live for ever. *Amen.*



A P R A Y E R
After Confession.

O God of Mercy and Pity, having now thro' thy gracious Goodness disburthen'd my Conscience of the Guilt wherewith it was oppress'd, and in the humblest manner I was able, discover'd all the Sins I could think of, to thy Minister, my Ghostly Father, I most humbly beseech thee to accept this Confession, and forgive me all my Trespasses, as well those I have forgot, as those I remembred.

Grant me grace, O Lord, to live more carefully and diligently hereafter, and to abstain from my former

Follies which I utterly detest, firmly purposing through thy Grace never any more to offend in them; especially, & my most merciful and Bountiful Saviour, give my grace to withstand those temptations, with which I am most infested, and to avoid all the Occasions of offending thee for the future.

Q. Is there any thing more belongs to this part of the Sacrament?

Since Confession is in order to amendment of Life, I cannot but advise the Penitent, before he concludes, to make a short Reflexion on the Sins he has confess'd, and of the *Means*, by which he is to Endeavour an effectual amendment. And therefore if he has accus'd himself of *Neglect in saying his Prayers*, will this be to any purpose, if when he goes next to Prayers, he takes no more care than formerly? If he has accus'd himself of offending in words, by *Lying, Swearing, Detracting*, or other *indecent Discourse*, must not he, when he comes next into Company, think something of his Failings: to

72 *A Prayer after Confession.*

which he has been subject , and strive to forbear , by having a stricter watch on himself ; and if he does not this , what are become of all his Purposes of Amendment ? And if *Company* , *ill Books* , *Play* , or *Gamer* have been the Occasion of his offending , what will his Confession and Resolutions avail ; if afterwards he takes no care to forsake these and cast them of ; Is it not evident his Repentance was not sincere , and that however he has confes'd , yet his Sin still lies at his Door ? This Review and consideration of the Care to be taken to amend the Sins he has confess'd is necessary for the Penitent to make every day , and ought to be a part of the Examination of Conscience every night : And I think there can be no better way of knowing the Sincerity and Validity of his Confessions , than by thus enquiring , *What care he takes for not falling into the like Evils again* : For if he discovers in himself but very little or none of this Deligence , he may with reason fear his Confessions

have not been so well made as they shou'd be. It may not indeed be always in his power to *Amend*; but there can be no Excuse for him, if he does not at least *desire, endeavour, and use means* in order to it.

He must also consider, whether he has any Restitution to make either of stolen goods, or his Neighbours Reputation & good name; & if he has, lett him Endeavour to do it immediately, and also to performe the Pennance enjoyn'd him.



OF HOLY COMMUNION.

THE night before Communion, think of the happiness of receiving your Dear Saviour, how to entertain him, & how much he desires to favour you? in the Morning offer all your actions in union with the merits of Jesus, and in honour

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74 *Of Holy Communion.*
of his Blessed Mothers, to obtain
grace to make a good Communion.

Before Communion.

Hear Mass devoutly and consider
who it is you are going to re-
ceive; who you are that receive;
and go with an extraordinary Purity,
a lively Faith, full of Hope, with
a longing *Desire*, an ardent love,
a profound Humility; and make
Acts of these Virtues more lively,
the nearer you come to Communion.

Ad Communion.

Adore with a great modesty your
Divine Saviour.

This is the most pretious time of
your Life; spend it in welcom-
ing your Dear Saviour. Expose your
wants. THANK him for all favours.
LOVE him. Ask PARDON. Petition
GRACE, and RESOLVE &c.

The more Acts you make, whilst
the Sacramental Species, and the
presence of Christ remain with you,
the more grace you'll receive. Su-
arez.

Before to spend the day of your Communion better than Ordinary.

When fervour fails ; wish a better disposition, and offer to God to supply your defects, the merits of our Blessed lady, and the Fervour of the most holy Communicants.

Always beg of our Blessed Lady to help you to receive well, and to give due thanks, as S. Franc. Borgia used to do.



P R A Y E R S
B E F O R E
C O M M U N I O N.

An Act of FAITH.

MY Saviour JESUS CHRIST, I firmly believe Thou art really present in the B. Sacrament ; I believe that it contains thy Body and Blood, accompany'd with thy Soul and Divinity ; I acknowledge these Truths ; I believe these Wonders ; I adore thy Power, which has wrought them ; I praise thy Infinite Good-

D 2

ness, that has prepared them for me; and with David, I say from the bottom of my Heart, *I will praise thee, my God, with my whole Heart, and I will recount all thy admirable Works, I will rejoice in thee, and bless thy Holy Name.* In this Faith, and with this Acknowledgement, I make bold to approach at present to this adorable Banquet, where thou bestowest on me this Divine Food of thy Body and Blood, that thou may'st fill me with thy self and thy Holy Spirit. O JESUS, grant that I may approach to thee, with that true sense of Reverence and Humility, as is due to thy Infinite Majesty. Who am I, my God, that thou should'st work such great wonders for my sake? Vouchsafe at least, that I be not altogether unworthy of them, and that at present I my receive thee with a pure Heart, with a clear Conscience, and with a Sincere and True Faith. Pardon me my Sins, which have rendered me most unworthy to approach to thee; I detest them from

the bottom of my Heart, because they are displeasing to thee my God; I here renounce them for the future, and I promise to be faithful to Thee. Go on then, my Soul, raise thy self up to go and receive all the Favours he has prepar'd for thee in this divine Sacrament.

O F H O P E.

IN thee, sweet JESUS, I place all my Hope, because Thou alone art my Salvation, my Strength, my Refuge, and the Fountain of all my Good: And were it not for this Confidence I have in thy Merits, and in thy precious Blood, with which thou redeemedst me, how could I presume to partake of this Banquet! Encourag'd therefore by thy goodness, Behold I come to Thee as a poor and infirm Sheep to its Pastor, as one Sick to his Physician, as a condemn'd Criminal to his powerful Intercessor; that as the true Shepherd of my Soul, thou may'st strengthen me, heal me as my Physician, and as my merciful Advo-

78. *Of Holy Communion.*

cate, deliver me from the Sentence of Sin and Death. This Abyss of nothing, which I am, calls upon the Abyss of Goodness, which thou art: For, tho' my Sins are many, and very Grievous, yet all these are but light and as nothing, if compared to thy Mercy, and the infinite ransom of thy Blood. 'Tis in this then, Lord, I put all my trust, and I am pleased, that in me there is nothing wherein I can hope, that so I may put my whole trust in thee. Have pity therefore on me, my Jesus, and save me, for thou forsakest none that hope in thee.

O F C H A R I T Y.

HOW great was the force of thy Love, my dear Redeemer, when being to go out of this world to thy eternal Father, thou providdedst for us this Banquet, enrich'd with the Sweetness of Heaven and Delight of Angels. Twas a wonderful effect of thy goodness so to humble thy self for our Redemption, as to take upon thee the infirmity

of our Nature. And is not this too an infinite Excess of thy Love, to leave us thy Body and Blood for the Food and Nourishment of our Souls, that so, as thou didst unite to thy Self our Humanity, we might be here Partakers of thy Divinity. For this thy Infinite Love to us, I desire to love thee my Jesu, who art my only Comfort in this place of Banishment, the only Hope of my infirm Soul, and above all the Happiness I can enjoy in this Life. I love thee with all my heart, with all my soul, and with all my strength; and I wish, that as every moment is an encrease of my Life, so it may be of the Love I have for thee; This it is I desire with all the affection and powers of my soul, that as all is due, so all may be return'd to thee for this *Divine Food*, which is our Refreshment, Support and strength, our Armour and Defence in all our Miseries. And that this my Love may never cease, inflame my heart with the Fire of Heaven, and there may it ever burn, till

80 *Of Holy Communion.*

Nature and Corruption being weaken'd and consumed, I may be at length transformed into thee. Come my Lord, make haste, releafe me once more from the Bonds of Sin, and prepare me for the Blessing thou art now bestowing on me.

The Behaviour of the Body in receiving the Blessed Sacrament.

1. **L**ET the Hands being covered with the Towel, be held as high as the Breast; the Head conveniently lifted up, that without difficulty the Mouth may be reached; the Eyes shut, or reverently bent downwards; the Lips altogether unmoved open, and not gaping.

2. Let the Tongue touch the inner Side of the under Lip, to receive the Host and bring it into the Mouth, which, being reverently held on the Tongue till it be moistned, is so to be let down into the Stomach, without chewing, or raising it to the Roof of the Mouth.

3. Let the whole body be erect, without any Motion, as Sighing,

Knocking the Breast, or vocal Prayer, to prevent all Irreverent touching the Teeth or Lips with the Sacred Host.

4. After Receiving, return devoutly to your Prayers, and for about a Quarter of an Hour abstain from Spitting.



Prayers after Communion.

I Give thee Thanks, eternal Father, for that of thy pure Mercy, without any Deserts of mine, thou hast been pleas'd to feed my Soul with the Body and Blood of thy only Son our Lord JESUS CHRIST. And I beseech thee, that this Holy Communion may not be to my condemnation, but an effectual remission of all my Sins. May it strengthen my Faith, encourage me in all that is good, deliver me from my vicious Customs, remove all Concupiscence, perfect me in Charity and Patience, in Humility and Obedience, and all other Virtues: May it

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82 *A Prayer after Communion.*

secure me against all the Snares of my ennemis, visible or invisible; Prudently moderate my inclinations both carnal & spiritual, closely unite me to Thee the only and true God, and happily settle me in unchangeable Bliss. And I now make it my hearty, Request that thou wilt one day admit me, tho' an unworthy Sinner, to be a Guest at that Divine Banquet, where Thou, with thy Son and the Holy Ghost, art the true Light, eternal Fulness, everlasting Joy, and perfect Happyness of all the Saints; thro' the same JESUS CHRIST our Lord. *Amen.*

I Have one Resolution, which at present I here make before thee, and 'tis, To renounce all whatsoever my irregular and corrupt affections incline me to. I Confess, they often press me to forsake the way of thy Commandments, and put me in danger of losing all right to eternal Happiness; but behold, I now desire to discharge my heart from them, that I my love thee alone,

and place my whole Trust in thee. For this end I firmly resolve to watch over all my actions, fly from Sin, and avoid whatever may be displeasing to thee. I will labour to work my Salvation by keeping thy Precepts, and as I resolve, so I hope to be faithful to thee: But this Resolution, I acknowledge, I am not able to perform, without the assistance of thy Grace; & and therefore I most humbly beg it of thee. O JESUS, save me; carry me thro' the ways of thy Commandments, which I now begin and undertake with all my heart: incline my heart to make me love thy Divine Truths; Divert my Eyes that they may not see Vanity; Enliven and strengthen me in the Path of Virtue and Good works, and powerfully draw me to thee, that so I may follow thee as far as Heaven, where thou livest and reignest for all eternity.

O My God, what Return shall I make for this so signal a Favour, and what shall I do to ack-

nowledge it? Is it possible I should not coutinually love thee after this Excess of Love which thou hast shewn to me! Thou hast lov'd me to that degree as to lay down thy Life for my sake, and shall not I make this return at least, as only to live for thee? Thou hast communicated thy self at present wholly to me, and shall not I from henceforth be wholly thine? Permit me not, & God, to be ungrateful nor insensible of this thy Love and my own Salvation. I protest therefore before thee, that for the future I wil be faithful to thee, & never depart from thee by any disobedience to thy Law: I will never forget thy Bounty, nor the Favour thou hast done me, in admitting me to partake of thy mercy. I will love thee with all my heart, my God, my Saviour, my Strength, my Support, my refuge, and my Deliverer. Thou art my God and my All. What is there in Heaven or Earth I should love besides thee? Thou art the God of my Heart, the Inheritance and only Happiness I

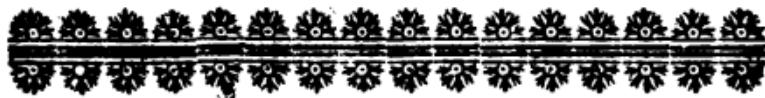
pretend to: I have made choice of thee and nothing shall prevail on me to make me change.

An Oblation.

WHAT shall I give thee, **o** my Saviour, as an earnest of that love which I have here now engag'd to thee? I have nothing worthy of thee; and if I had, I have nothing but what is thyne on several accounts: but such is thy goodness thou art willing to accept from us, what is thy own already. Wherefore behold, I here offer my self to Thee, my Body and Soul, which are now sanctifi'd by the honour of thy Divine Presence: I consecrate them both to thee, since at present thou hast chosen them to be thy Temple; my Body to be employ'd in thy Service, and never more to be an Instrument of Sin; my Soul to know thee, to love thee and evermore to be faithful to thee. Bless **o** Lord the Present I here make thee, *Benedic Domine domum istam.* Permit not that my Body be any more defil'd with

36 *A Prayer after Communion.*

senfual Delights, nor my Soul by a Will to commit any Mortal Sin. For my part, I here resolve to serve thee with Body and Soul; I will take pains to correct their evil Inclinations; I will fight against my self, renounce my wonted Pleasures, my Passions, my Concupiscence, my Anger, my Pride, my Self-love, my own Will, and lastly, whatever may offend thee my God.



An Explanation of the Holy Ornaments and Ceremonies that are us'd at the Holy Sacrifice of the Mass, very In- structive for Catholiks and others.

ALL the vissible Rites employ'd in and about the Sacrifice of the Mass tend to Instruction, and to the Commemoration of the Death and Passion of our Lord JESUS CHRIST, in Compliance, with his own Command, *Do this in Remembrance of me. I. Cor. II. 24.* that is, do this

in Memory of my Passion. This is plainly to be observ'd in the Altar, and its Ornaments, as likewise in the Garments with which the Priest is Vested. *viz.*

The *Altar* signifies *Mount-Calvary*, whereon JESUS CHRIST, (the only Son of God, and second Person of the most Blessed Trinity, our Redeemer) was Crucifi'd upon a reproachful Cross.

The *Corporal* and *Linnen Cloths*, that cover the *Altar*, do signify the Linnen Cloth that wrapp'd the Sacred Body of Christ, when he was laid in the Sepulcher.

The *Candles* lighted on the *Altar*, signify the light of Faith reveal'd to the Jews and gentils; and they advertise us of the great Splendor both of Faith, of good Life and Works, requir'd in the celebrating of so high and dreadful a Mystery.

The *Crucifix* betokenis our Blessed Redeemer's Victory over Death, and is placed at the midst of the Altar, to represent to our Mind the Death and Passion of JESUS CHRIST, which is

there chiefly to be consider'd and piously meditated on in that Holy Sacrifice.

The *Chalice* betokens the Holy Sepulchre of our Lord.

The *Patin* the great Stone which was roul'd against the Door of the same Sepulchre.

The Garments wherewith the Priest is Vested during the time of Mass.

THE *Amice*, a Linnen Cloth which the Priest pulls over his Face, and fastens in his Neck, signifies the Rag of Linnen, wherewith the Jews Blindfolded Christ our Saviour in Mockery, when they smote and buffeted him, saying, *Prophetise unto us Christ, who is he that struk thee.* Matth. 26. 68.

The *Albe*, (that is a white Linnen Garment) doth represent the Raiment which *Herod* put on Christ, after that he had despis'd and mock'd him *Luke 23.*

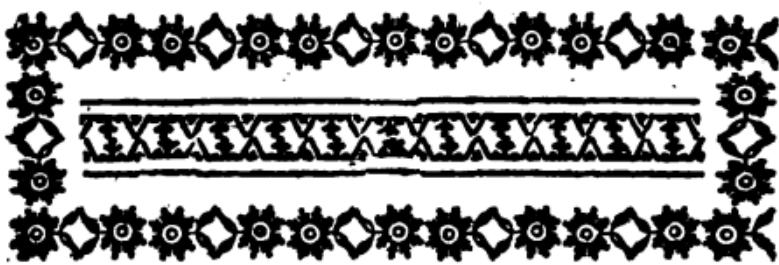
The *Maniple*, that the Priest wears.

on his Left Arm, and the *Stole* that hangs about his Neck, and the *Girdle*, do figure the Cords and Fetteres with which the officers of the Jews Bound Christ, *John* 18. and led him from one Place to another.

The *Chasuble*, (that is the uppermost Vestment) doth express the Purple garment the Soldiers put on JESUS CHRIST, *Mark* 25. and the heavy Cross also that Christ carried on his Blessed shoulders to *Mount Calvary*.

The Priest's *Tonsure*, (that is to say, the Crown of his Head shaven in Fashion of a round Circle) doth shew the Crown of Thorns which the Souldiers platted, and put about the Sacred head of our Saviour. *Mark* 25.





THE METHOD OF HEARING M A S S.

The best way of hearing Mass & the most conformable to the intention of God in instituting it, is to run over in mind & affection the life & Passion of our B. Redeemer, as they are alluded tho in that august Sacrifice. Nothing, as he has reveal'd, can be more acceptable to him, than to think of & honour what he has suffer'd for us.

Imagine you see in the *Priest JESUS CHRIST* suffering, & in the *Vestments*, the instruments of his Passion.

In the *Introit & Confiteor* you have Adam's fall represented, the cause of all our miseries. In the *Kyries*, the longing desire of the holy Fathers for the Messias. In the *Gloria*, Christ's Nativity. In the *Collects*, E-

*The Method of hearing Mass. or
p̄isſle & Gospel, his Prayers, Miracles
& Preaching. In the Offertory, the
Oblation of himself to suffer & die
for us. In the Sandus, Sandus, his
entry into Jerusalem. In the Sundry
Croses, his manifold sufferings. In the
Elevation of the Host, his Crucifixion;
of the Chalice, the effusion of his
blood. In the Pater noster, his last
words. In the Breaking of the Host,
the separation of his soul from his
body. In the Dropping the particle
into the Chalice, his descent into
Limbus. In the Consumation, his bu-
rial. In the Dominus vobiscum, his
ascension into Heaven.*



*Having made the sign of the Cross
& your intention, say while
Mass begins.*

Mercifull Father, who has not
only deliverd up your son
to be Sacrificed on the Croſs for our
redemption, but will always have
the fame Oblation offerd' up daily for
us in your holy Church; grant that

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assisting at it with love, reverence & attention, I may partake of its effects through the same JESUS CHRIST our Lord. *Amen.*

At Confiteor.

δ My God, my supreme happiness, I am sorry from the bottom of my heart for ever having offended you, purely because you are worthy of all honour, love & service. Most compassionate JESUS, supply by the merits of your Passion what is wanting in my contrition.

At Kyrie.

Send δ Lord the Lamb, the Governor of the Earth. δ That you would break the heavens & descend.

At Gloria.

Hail Divine Babe, king of glory, prince of peace & Saviour of the world; grant that I may be humble, poor in Spirit, & mortified for the sake of your poor, helpless & suffering condition, when you was made a little infant for me.

At the Collects.

Hear Eternal Father whatever the holy Catholic Church asks of you in the name of your Son, for our necessities, & grant that we may never petition any thing contrary to your honour & approbation.

At the Epistle.

Eternal thanks to you & infinite Goodness, who having transferd your Church from the Jews to the Gentiles, has chosen me out of millions to hear & believe in your word, & grace to live & die in the true faith, & to observe what it teaches, through him who first preached it, our Lord JESUS-CHRIST. *Amen*

At the Gospel.

Lord JESUS-CHRIST who came from heaven to earth to instruct us in all truth ; let the rules of your Gospel be the direction of my faith & whole conduct of my live, that I may keep your Commandments, & endeavour in all things to follow & imitate

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you, who are the Way the Truth, &
the Life.

Repeat it again when there is CREDO.

At the Offertory.

Mercifull Lord vouchsafe to ac-
cept of my memory, understanding
& will, my thoughts, words, works,
& all that I do & posses, & this by
the hands of the sacred Virgin Mary
& all the Saints & Angels who assist
at this Sacrifice.

At the Orate & Prayers.

We beseech thee o Lord that this
our Sacrifice & Prayers we offer up
to thee with it, may be acceptable
in thy sight, & become profitable to
us & your holy universal Church.

At Sanctus.

Praise, honour & glory be to you
my Saviour JESUS CHRIST, who en-
tering into Jerusalem meek & mild
sitting on an ass, & amidst the ap-
plauses of the people bewailed with
tears the destruction of that city;
grant me a through knowledge of

myself that I may see how undeserving I am of every thing but humiliation & contempt. Let me not be delighted with the favours & praises of men but be sensibly toucht with grief for my sins & ever deplore all offenses committed against your Goodness by the rest of mankind.

At the Memento.

Remember & Lord for the death & Passion of your beloved Son, your holy Church, Sanctify its Prelates & Ministers with your divine Spirit, that they with all the Faithfull may in all things obey you on earth, & glorify you for ever in heaven.

Remember also *NN.* & all it is your will I should recommend to your divine protection.

At the Elevation.

O JESUS Son of God & of the Blessed Virgin MARY, my Lord & my God, with all the possible affection of all possible creatures I adore, love, & glorify 'you together with the Father & Holy Ghost, & earnestly de-

fire you should be adored, loved & glorified by all men, above all things, & by all manner of ways.

I believe in you; I hope in you, I love you & every thing you love yourself; I am sorry for having offended you, purely because you infinitely deserve not be offended; pardon my offenses, & let your merits satisfy for my negligences.

Father behold your dearly beloved Son, whom I offer to you a Sacrifice of Praise, thanksgiving & Satisfaction, & by his labours, tears, death & Passion, I beg you to have mercy on me, & upon all Christians, Heretiks & Infidels, giving us grace to be perfectly converted to you, & to execute your holy Will in all things now & for ever more world without end. *Amen.*

At the Memento for the Death.

Remember O mercifull Lord for the sake of your suffering Son, the souls of the faithfull departed & in particular NN., & whoever else it is your will I should pray for, that

The Method of hearing Mass. 97
seing I serve you so tepidly on earth,
I may be the caufe of others serving
you fervorously in heaven.

At Pater Noster.

Father forgive all my enemies,
for they know not what they do.
Father into your hands I commend
my soul; make it now & all times
conformable to your blessed will.

At the division of the Host.

Lord JESUS, by that bitterness you
suffer'd for me on the cross, cheifly
when your blessed soul went forth
from your body, have mercy on my
soul now & at it's departure from
this world.

*Cæsarius says that by reciting this
prayer every day, a certain person ob-
tain'd to go to heaven without passing
thorough Purgatory.*

At putting the particle into the Chalice.

Lord JESUS, by your charitable
descent into Lymbus to free the souls
of the Holy Fathers, let the efficacy
of your blood & Passion, descend now

E

into Purgatory upon the poor suffering souls, that being freed from their pains, they may be received into your eternal repose. .

Here prepare yourself for spiritual Communion by the following act of Contrition, & invitation.

Sweet JESUS, I wish I had never offended you, who are so infinitely Just, Holy & good a God; I am sorry for all my sins because they are odious to you, & I firmly purpose never to offend again.

Come O Jesus! come my beloved, my God, my Lord, my Hope, my All. Possess my heart; make it like yours, humble, obedient, pure, just & Holy for all time & eternity.

Then as if you had really Communicated say :

O Soul of Christ sanctify me. Blood of Christ purify me. Water issuing out of the Side of Christ wash me. Passion of Christ comfort me. O Good Jesus hear me. Hide me within your Wounds. Keep me from ever se-

The Method of hearing Mass. 99
parating from you. Defend me from the malicious enemy. Call me at the hour of my death, & command me to come to you, that I may praise you with the Saints for ever & ever. *Amen.*

At Dominus vobiscum.

Praise, honour & glory be to you & blessed Redeemer, who coming forth conqueror out of the grave, Rose triumphantly from the dead, & replenish'd your Disciples with a new & unexpected joy; grant me, that rising from my sins & imperfections, I may walk in the newness of life, & seek only what is above, that when you my life & happiness appear, I may also appear with you in glory.

At Benedicat.

Be you ever praised & blessed & Sovereign conqueror of death & hell, who having conversed with your Apostles for forty days, did ascend to heaven in great glory, where you sit at the right Hand of

E 2

100 *The Method of hearing Mass.*
your eternal Father; inflame so my
heart & soul with the love of you,
that I may nauseate all things of the
earth, & desire nothing but to be
above with you in heaven. *Amen.*

*As all Masses are not equally long, so
when some Prayers prove too short they
may be repeated.*



*Cum mane, meridie & vespere Saluta-
tionis Angelicæ signum datur.*

Angelus Domini nuntiavit Maria,
& concepit de Spiritu Sancto.

Ave Maria &c.

Ecce ancilla Domini, fiat mihi se-
cundum verbum tuum.

Ave Maria &c.

Et Verbum Caro factum est, &
habitavit in nobis.

Ave Maria &c.

O R A T I O.

Gratiam tuam, quæsumus Domi-
ne, mentibus nostris infunde:

ut qui Angelo nuntiante, Christi Filii tui Incarnationem cognovimus, pér Passionem ejus & Crucem, ad Resurrectionis gloriam perducamur. Per eumdem Christum Dominum nostrum. Amen.

Et Fidelium animæ per misericordiam Dei requiescant in pace. Amen.

Psalmus 19.

Exaudiat te Dominus in die tribulationis; * protegat te nomen Dei Jacob.

Mittat tibi auxilium de sancto : * & de Sion tueatur te.

Memor sit omnis Sacrificii tui : * & Holocaustum tuum pingue fiat.

Tribuat tibi secundum cor tuum : * & omne consilium tuum confirmet.

Latabimur in salutari tuo : * & in nomine Dei nostri magnificabimur.

Impleat Dominus omnes petitiones tuas : * nunc cognovi quoniam salvum fecit Dominus Christum suum.

Exaudiet illum de Cœlo sancto suo : * in potentatibus salus dexteræ ejus.

Hi in curribus, & hi in equis: *

nos autem in nomine Domini Dei nostri invocabimus.

Ipsi obligati sunt, & ceciderunt: * nos autem surreximus, & erecti sumus.

Domine salvum fac Regem: * & exaudi nos in die, quâ invocaverimus te.

Gloria Patri, & Filio, &c.

ORATIO.

Quæsumus, Omnipotens Deus, ut famulus tuus N. Rex noster, qui tua miseratione suscepit regni gubernacula, virtutum etiam omnium percipiat incrementa, quibus decenter ornatus & vitiorum monstra devitare, & ad te qui via, Veritas & vita es, gratus valeat pervenire. Per Dominum &c.

Psalmus 129.

DE profundis clamavi ad te Domine: * Domine exaudi vocem meam.

Fiant aures tue intendentes: * in vocem deprecationis meæ.

Si iniquitates observaveris Domine: * Domine quis sustinebit?

Quia apud te propitiatio est: * & propter legem tuam sustinui te Domine.

Sustinuit anima mea in verbo ejus: * speravit anima mea in Domino.

A custodiâ matutinâ usque ad noctem: * speret Israël in Domino.

Quia apud Dominum misericordia: * & copiosa apud eum Redemptio.

Et ipse redimet Israël: * ex omnibus iniquitatibus ejus.

Gloria Patri, & Filio, &c.

ORATIO.

Fidelium Deus omnium Conditor & Redemptor, animabus famulorum famularumque tuarum remissionem cunctorum tribue peccatorum, ut indulgentiam quam semper optaverunt piis supplicationibus consequantur. Qui vivis &c.

Psalmus 50.

Miserere mei Deus, * secundum magnam misericordiam tuam.

Et secundum multitudinem miserationum tuarum, * dele iniquitatem meam. D 4

Amplius lava me ab iniquitate
m  : * &   peccato meo munda me.

Quoniam iniquitatem meam ego
cognosco: * & peccatum meum con-
tra me est semper.

Tibi foli peccavi , & malum coram
te feci , * ut justificeris in sermoni-
bus tuis & vincas cum judicaris.

Ecce enim in iniquitatibus conceptus
sum: * & in peccatis concepit me
mater mea.

Ecce enim veritatem dilexisti: *
incerta & occulta sapientia tua mani-
festasti mihi.

Asperges me hyssopo & munda
bor: lavabis me, & super nivem
dealbabor.

Auditui meo dabis gaudium & la-
titiam: * & exultabunt offa humiliata.

Averte faciem tuam   peccatis
meis: * & omnes iniquitates meas dele.

Cor mundum crea in me Deus: *
& spiritum rectum innova in visceribus
meis.

Ne projicias me   facie tu : * &
spiritum sanctum tuum ne auferas  
me.

Redde mihi lætitiam salutaris tui: * & spiritu principali confirma me.

Docebo iniquos vias tuas: * & impii ad te convertentur.

Libera me de sanguinibus Deus, Deus salutis meæ: * & exultabit lingua mea justitiam tuam.

Domine labia mea aperies: * & os meum annuntiabit laudem tuam.

Quoniam si voluisses sacrificium, dedissen utique: * holocaustis non delectaberis.

Sacrificium Deo Spiritus contribulatus: * cor contritum & humiliatum Deus non despicies.

Benignè fac Domine in bona voluntate tua Sion: ut ædificantur muri Jerusalem.

Tunc acceptabis sacrificium justitiae, oblationes, & holocausta: tunc imponent, super altare tuum vitulos.

Gloria Patri, & Filio, &c.

ORATIO.

NE despicias omnipotens Deus, populum tuum in afflictione clamantem, sed propter gloriam Nomini tui tribulatis succurre placatus. Fer Dominum &c.

LITANIÆ

SANCTORUM OMNIUM.

KYrie eleison. Christe eleison.
KYrie eleison.

Christe audi nos.

Christe exaudi nos.

Pater de Cælis Deus, Miserere nobis.

Fili Redemptor mundi Deus, Miserere nobis.

Spiritus sancte Deus, Miserere nobis.

Sancta Trinitas unus Deus, Miserere.

Sancta Maria, Ora pro nobis.

Sancta Dei genitrix,

Sancta Virgo Virginum,

Sancte Michaël,

Sancte Gabriël,

Sancte Raphaël,

Omnes sancti Angeli & Archangeli,

Omnes sancti Beatorum Spirituum Ordines,

Sancte Joannes Baptista,

Sancte Josephe,

Omnes sancti Patriarchæ & Prophetæ,

O
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Sancte Petre,
Sancte Paule,
Sancte Andrea,
Sancte Jacobe,
Sancte Joannes,
Sancte Thoma,
Sancte Jacobe,
Sancte Philippe,
Sancte Bartholomæ,
Sancte Matthæ,
Sancte Simon,
Sancte Thadæ,
Sancte Mathia,
Sancte Barnaba,
Sancte Luca,
Sancte Marce,
Omnes S. Discipuli Domini, orate
Omnes sancti Innocentes, orate
Sancte Stephane,
Sancte Laurenti,
Sancte Vincenti,
Sancti Fabiane & Sebastiane, orat.
Sancti Joannes & Paule, orate.
Sancti Cosma & Damiane, orate.
Sancti Gervasi & Protasi, orate.
Omnes sancti Martyres, orate.
Sancte Silvester,
Sancte Gregori,

Oratio nobis.

Sancte Ambrosi,
 Sancte Augustine,
 Sancte Hieronyme,
 Sancte Martine,
 Sancte Nicolae,
 Omnes sancti Pontifices & Con-
 fessores, orate.

Omnes sancti Doctores, orate.

Sancte Antoni,
 Sancte Benedicte,
 Sancte Bernarde,
 Sancte Dominice,
 Sancte Francisce,

Omnes sancti Sacerdotes & Le-
 vitæ, orate.

Omnes sancti Monachi & Ere-
 mitæ, orate.

Sancta Maria Magdalena,
 Sancta Agatha,
 Sancta Lucia,
 Sancta Agnes,
 Sancta Cæcilia,
 Sancta Catharina,
 Sancta Anastasia,
 Omnes sanctæ Virgines & Vidiæ,

Orate pro nobis.

Omnes sancti & sanctæ Dei, Inter-
 cedite pro nobis.

Propitius esto, Parce nobis Domine,

Ora pro nobis.

Propitius esto, Exaudi nos Domine.
Ab omni malo, Libera nos Domine.
Ab omni peccato,
Ab irâ tuâ,
A subitaneâ & improvisâ morte,
Ab insidiis diaboli,
Ab irâ & odio, & omni malâ
voluntate,
A Spiritu fornicationis,
A fulgure & tempestate,
A morte perpetuâ,
Per mysterium sanctæ Incarna-
tionis tuæ,
Per Adventum tuum,
Per Nativitatem tuam,
Per Baptismum & sanctum Je-
junium tuum,
Per Crucem & Passionem tuam,
Per mortem & sepulturam tuam,
Per Sanctam Resurrectionem tu-
am,
Per admirabilem Ascensionem
tuam,
Per adventum Spiritus sancti Pa-
racliti,
In die Judicij,
Peccatores, Te rogamus audi nos.
Ut nobis parcas, Te rogamus audi

Libera nos Domine.

Ut nobis indulgeas,
 Ut ad veram poenitentiam nos
 perducere digneris,
 Ut Ecclesiam tuam sanctam re-
 gere & conservare digneris,
 Ut dominum Apostolicum, &
 omnes Ecclesiasticos Ordines
 in sancta Religione conservare
 digneris,
 Ut inimicos sanctae Ecclesiae hu-
 miliare digneris,
 Ut Regibus & Principibus Chri-
 stianis pacem & veram con-
 cordiam donare digneris,
 Ut cuncto populo Christiano pa-
 cem & unitatem largiri dig-
 neris,
 Ut nosmetipsos in tuo sancto ser-
 vitio confortare & conservare
 digneris,
 Ut mentes nostras ad cœlestia
 desideria erigas,
 Ut omnibus benefactoribus no-
 stris sempiterna bona retribuas,
 Ut animas nostras, fratrum, pro-
 pinchorum & benefactorum
 nostrorum, ab aeternâ damna-
 tione eripias,

Te rogamus audi nos.

Ut fructus terræ dare & conservare
digneris, Te rogamus audi nos.

Ut omnibus fidelibus defunctis re-
quiem aeternam donare digneris,
Te rogamus audi nos.

Ut nos exaudire digneris, Te rogam.

Agnus Dei, qui tollis peccata mun-
di, Parce nobis Domine.

Agnus Dei, qui tollis peccata mun-
di, Exaudi nos Domine.

Agnus Dei, qui tollis peccata mun-
di, Misere nobis.

Christe audi nos. Christe exaudi nos.

Kyrie eleison. Christe eleison.

Kyrie eleison. Pater noster. *Secretò.*

¶. Et ne nos inducas in temptationem,
¶. Sed libera nos à malo.

Psalmus 60.

Deus in adjutorium meum in-
tende: * Domine ad adjuvandum
me festina.

Confundantur, & revereantur: *
qui querunt animam meam.

Avertantur retrorsum, & erubef-
cant, * qui volunt mihi mala.

Avertantur statim erubescentes, *
qui dicunt mihi: euge, euge.

Exultent & laetentur in te omnes
qui querunt te, * & dicant semper
magnificetur Dominus, qui diligunt
salutare tuum.

Ego vero egenus, & pauper suum: *
Deus adjuva me.

Adjutor meus, & liberator meus
es tu: * Domine ne moreris.

Gloria Patri, &c.

¶. Salvos fac servos tuos. R. Deus
meus sperantes in te. ¶. Esto nobis
Domine turris fortitudinis. R. A facie
inimici. ¶. Nihil proficiat inimicus in
nobis. R. Et filius iniquitatis non ap-
ponat nocere nobis. ¶. Domine non
secundum peccata nostra facias nobis.
R. Neque secundum iniquitates no-
stras retribuas nobis. ¶. Oremus pro
Pontifice nostro N. R. Dominus con-
servet eum, & vivificet eum, & bea-
tum faciat eum in terra; & non tra-
dat eum in animam inimicorum ejus.
*. Oremus pro benefactoribus nostris.
R. Retribuere Dignare Domine, om-
nibus nobis bona facientibus, propter
nomen tuum vitam aeternam. Amen.
¶. Oremus pro fidelibus defunctis. R.
Requiem aeternam dona eis Domine,

& lux perpetua luceat eis. ¶ Requiescant in pace. ¶ Amen. ¶ Pro fratribus nostris absentibus. ¶ Salvos fac servos tuos, Deus meus, sperantes in te. ¶ Mitte eis Domine auxilium de sancto. ¶ Et de Sion tuere eos. ¶ Domine exaudi orationem meam. ¶ Et clamor meus ad te veniat.

Oremus.

Deus, cui proprium est misericordia semper & parcere, suscipe deprecationem nostram: ut nos, & omnes famulos tuos, quos delictorum catena constringit, misericordia tua pietatis clementer absolvat.

Exaudi, quæsumus Domine suplicium preces, & confitentium tibi parce peccatis: ut pariter nobis indulgentiam tribuas benignus & pacem.

H Y M N U S.

AVE maris stella,
Dei Mater alma,
Atque semper Virgo,
Felix Cœli porta.

Sumens illud Ave,
Gabriëlis ore,

Funda nos in pace,
Mutans Evæ nomen.

Solve vincla reis,
Profer lumen cæcis,
Mala nostra pelle,
Bona cuncta posce.

Monstra te esse matrem,
Sumat per te preces,
Qui pro nobis natus,
Tulit esse tuus,

Virgo singularis,
Inter omnes mitis,
Nos culpis solutos,
Mites fac & castos.

Vitam præsta puram,
Iter para tutum,
Ut videntes Jesum,
Semper collætemur.

Sit laus Deo Patri,
Summo Christo decus,
Spiritui Sancto,
Tribus honor unus. *Amen.*

P. Diffusa est gratia in labiis tuis.
R. Propterea benedixit te Deus
in aeternum.

Oratio. Gratiam tuam quæsumus
Supra pag. 100.



BENEDICTIO MENSÆ.

Ante prandium Sacerdos benedicturus mensam, incipit.

Benedicite, & alii repetunt Benedicite. *Deinde dicit.* R. Oculi omnium in te sperant Domine. R. Et tu das escam illorum in tempore opportuno: Aperis tu manum tuam, & imples omne animal benedictione. *Gloria Patri.* Sicut erat. *Kyrie eleison.* Christe eleison. *Kyrie eleison.* Pater noster. *Secretum.* ¶. Et ne nos. R. Sed libera nos à malo.

Postea Sacerdos dicit OREMUS.

Benedic Domine nos, & hæc tua dona, quæ de tua largitate sumus sumpturi. Per Christum Dominum nostrum. R. Amen.

Mensæ cælestis participes faciat nos Rex æternæ gloriae. R. Amen.

Post prandium.

¶. Confiteantur tibi, Domine, omnia opera tua. R. Et Sancti tui benedicant tibi. ¶. *Gloria Patri.* R. Sicut erat.

Sacerdos.

A Gimus tibi gratias, omnipotens Deus, pro universis beneficiis tuis: Qui vivis & regnas in sæcula sæculorum. *R. Amen.*

Psalms.

Laudate Dominum omnes gentes:*
laudate eum omnes populi.

Quoniam confirmata est super nos misericordia ejus, & veritas Domini manet in æternum. Gloria Patri &c.

Kyrie eleison. Christe eleison. Kyrie eleison.

Sacerdos dicit: Pater noster. *V.* Et ne nos inducas in temptationem. *R.* Sed libera nos à malo. *V.* Dispersit, dedit pauperibus. *R.* Justitia ejus manet in sæculum sæculi. Benedicam Dominum in omni tempore. *R.* Semper laus ejus in ore meo. *V.* In Domino laudabitur anima mea. *R.* Audiant mansueti & lætentur. *V.* Magnificate Dominum mecum. *R.* Et exaltemus nomen ejus in idipsum. *V.* Sit nomen Domini benedictum. *R.* Ex hoc nunc, & usque in sæculum.

Deinde sine Oremus. Sac.

Rreibuere dignare, Domine, omnibus nobis bona facientibus, propter nomen, tuum vitam æternam. *R. Amen.*

V. Benedicamus Domino.

R. Deo gratias.

V. Fidelium animæ per misericordiam Dei requiescant in pace.

R. Amen.

Pater noster.

Secretò. Quo finito, dicit Sacerdos, Deus det nobis suam pacem. R. Am.

Ante Cœnam Sacerdos incipit, Benedicite, & alii repetunt Benedicite, deinde Sacerdos incipit. V.

Edent pauperes, & saturabutur.

R. Et laudabunt Dominum, qui requirunt eum, vivent corda eorum in sæculum sæculi. Gloria Patri &c. Sicut erat &c.

Kyrie eleison. Christe eleison. Kyrie eleison. Pater noster.

Secretò. Et ne nos inducas &c.

Oremus. Benedic Domine nos, ut supra in prandio. Jube Domine benedicere. **Benedictio.** Ad cœnam vitæ

æternæ perducat nos Rex æternæ gloriæ. *R. Amen.*

In fine Cœnæ dicitur: v. Memoriam fecit mirabilem suorum misericors, & miserator Dominus.

R. Escam dedit timentibus se.

Gloria Patri &c. Sicut erat &c.

Sacerdos

Benedictus Deus in donis suis, & sanctus in omnibus operibus suis: qui vivit & regnat in saccula faculorum. *R. Amen.*

Deinde alternatim dicitur Psalmus: Laudate Dominum omnes gentes.

Quando semel comeditur, omnia dicuntur, ut in prandio.

Prædictus modus benedicendi mensam, & agendi gratias, servatur omni tempore, præterquam diebus infrascriptis, quibus Versiculi & Psalmi tantum variantur.

In Nativitate Domini, & per Octavam dicitur v. Verbum caro factum est, alleluia. R. Et habitavit in nobis, alleluia. Gloria Patri.

*In fine dicitur. v. Notum fecit Dominus, alleluia. R. Salutare suum, alleluia. *Alia ut supra.**

*In Epiphaniâ, & per totam Octa-
vam. ¶ Reges Tharsis, & insulæ
munera offerent, alleluia. ¶ Reges
Arabum, & Saba dona adducent,
alleluia. Gloria Patri. Sicut erat.*

*In fine dicitur. ¶ Omnes de Saba
venient. alleluia. ¶ Aurum, & thus
deferentes, alleluia. Gloria Patri.*

*Feria quintâ in Cœnâ Domini, di-
citur absolute & sine notâ: ¶ Christus
factus est pro nobis obediens. ¶ Us-
que ad mortem. Deinde Pater noster.
Totum secretò. Quo dîcto sine pronun-
tiatione aliquâ, Sacerdos signo Crucis
benedicit mensan: nec dicitur, Jube
Domine, nec Tu autem.*

*In fine repetitur ¶ Christus &c. ut
suprà: postea Psalmus. Miserere mei
Deus: Quo finito, sine ¶ Gloria
Patri secretò dicitur Pater noster.*

*Deinde Sacerdos dicit absolute ora-
tionem, Respice quæsumus, ut in Of-
ficio, & non pronuntiatur, Qui tecum:
nec Fidelium animæ: sed secretò dici-
tur, Pater noster: nec additur, Deus
det nobis suam pacem. In Paræcœve
eodem modo fit, sicut in Cœnâ Domi-
ni; sed additur ad ¶ Christus factus*

¶20. *Benedictio Mensæ.*
est, &c. *R.* Usque ad mortem, mor-
tem autem Crucis.

*Sabbato Sando ad benedicendum men-
sam dicitur: Benedicite. R. Benedicite.
¶. Vespe autem Sabbati, quæ lu-
cescit in prima Sabbati, Alleluia. R.
Venis Maria Magdalena, & altera
Maria videre Sepulchrum, Alleluia.*

Gloria Patri &c.

*In fine repetitur: ¶. Vespe autem,
ut supra, cum Gloria Patri. Sicut erat.
Psalms. Laudate Dominum omnes gen-
tes: cum Gloria Patri. Kyrie eleison.
Christe eleison. Christe eleison: **Salia**
ut supra in prima Benedictione.*

*In die Paschæ, & deinceps usque ad
Cœnum sequentis Sabbati, ad benedicen-
dum mensam, dicitur tantum. ¶. Hæc
dies quam fecit Dominus, Alleluia.
Gloria Patri &c.*

*In fine repetitur: Hæc dies &c. Glo-
ria &c.*

*In Ascensione Domini, & per Octa-
vam, ¶. Ascendit Deus in jubilatione,
Alleluia. R. Et Dominus in voce tubæ,
Alleluia. Gloria Patri &c.*

*In fine dicitur: ¶. Ascendens Chri-
stus in alium, Alleluia. R. Captivam*

Duxit captivitatem, Alleluia. **Gloria Patri.** Laudate Dominum omnes gentes.

In Pentecoste & per Octavam. ¶. **Spiritus Domini replevit orbem terrarum, Alleluia.** ¶. Et hoc quod continent omnia, scientiam habet vocis, **Alleluia. Gloria &c.**

In fine dicitur: ¶. Repleti sunt omnes Spiritu Sancto, Alleluia.

¶. Et cœperunt loqui, Alleluia.
Alia ut suprà.


Hymnus SS. Ambrosii & Augustini, in gratiarum actionem dici solitus.

TE Deum laudamus: te Dominum confitemur.

Te aeternum Patrem: omnis terra veneratur.

Tibi omnes Angeli: tibi cœli & universæ potestates.

Tibi Cherubim & Seraphim, incessibili voce proclamant.

Sanctus, Sanctus, Sanctus: Dominus Deus Sabaoth.

Pleni sunt cœli & terra, Majestatis gloriae tuae.

F

Te glorioſus Apoſtolorum chorus,
Te Prophetarum laudabilis numerus,
Te Martyrum cāandidatus laudat
exercitus,

Te per orbem terrarum, ſancta
confitetur Ecclesia,
Patrem immenſa Majestatis.

Venerandum tuum verum, & uni-
cum Filium,

Sanctum quoque Paraclitum Spi-
ritum.

Tu Rex gloriæ Chriſte.

Tu Patris ſempiternus es Filius.

Tu ad liberandum ſuſcepturus ho-
minem, non horruisti Virginis uterum.

Tu devicto mortis aculeo : ape-
ruisti credentibus regna cœlorum.

Tu ad dexteram Dei ſedes in glo-
ria Patris.

Judex crederis eſſe venturus.

Te ergo quæſumus, tuis famulis
ſubveni : quos preſioso Sanguine re-
demisti.

Æternā fac cum ſanctis tuis : in
gloria numerari.

Salvum fac populum tuum, Do-
mine : & benedic hæreditati tuæ.

Et rege eos : & extolle illos uſque
in aeternum.

Per singulos dies, benedicimus te.

Et laudamus nomen tuum in sacerdum: & in sacerdum saceruli.

Dignare Domine die isto: sine peccato nos custodire.

Miserere nostri, Domine: miserere nostri.

Fiat misericordia tua Domine super nos: quemadmodum speravimus in te.

In te, Domine, speravi: non confundar in aeternum.

¶. Benedicamus Patrem, & Filium, cum sancto Spiritu.

¶. Laudemus, & superexaltemus eum in sacula.



MODUS IN SERVENDI

S A C R O

Sacerdos.

IN nomine Patris, & Filii, & Spiritus sancti. Amen. Introibo ad Altare Dei.

Minister. Ad Deum, qui lactificat juventutem meam.

F 2

¶24. *Modus in serviendi Sacro.*

S. Judica me Deus, & discerne causam meam, de gente non sancta, ab homine iniquo, & doloso erue me.

M. Quia tu es Deus, fortitudo mea; quare me repulisti: Et quare tristis incedo, dum affligit me inimicus?

S. Emitte lucem tuam, & veritatem tuam; ipsa me deduxerunt, & adduxerunt in montem Sanctum tuum, & in tabernacula tua.

M. Et introibo ad altare Dei; ad Deum, qui lactificat juventutem meam.

S. Confitebor tibi in cithara Deus, Deus meus: quare tristis es, anima mea, & quare conturbas me?

M. Spera in Deo, quoniam adhuc confitebor illi; salutare vulnus mei, & Deus meus.

S. Gloria Patri, & Filio, & Spiritui sancto.

M. Sicut erat in principio, & nunc & semper, & in saccula saeculorum. Amen.

S. Introibo ad Altare Dei.

M. Ad Deum, qui lactificat juventutem meam.

S. Aditorium nostrum in nomine Domini.

M. Qui fecit cœlum & terram.

S. Confiteor Deo, &c. Ideo precor &c.

M. Misereatur tui omnipotens Deus, & dimissis peccatis tuis, perducat te ad vitam aeternam. **S.** Amen.

M. Confiteor Deo omnipotenti, beatae Mariæ semper Virgini, beato Michaëli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro & Paulo, omnibus Sanctis, & tibi Pater; quia peccavi nimis cogitatione, verbo & opere: meâ culpâ, meâ culpâ, meâ maximâ culpâ. Ideò precor beatam Mariam semper Virginem beatum Michaëlem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum & Paulum, omnes Sanctos, & te Pater, orare pro me, ad Dominum nostrum.

S. Misereatur vestri &c. **M.** Amen.

S. Indulgentiam. &c. tribuat nobis omnipotens & misericors Dominus.

M. Amen.

S. Deus, tu conversus vivificabis nos

M. Et plebs tua lætabitur in te.

S. Ostende nobis Domine, misericordiam tuam. F 3

326 *Modus inferviendi Sacro.*

M. Et salutare tuum da nobis.

S. Domine exaudi orationem meam.

M. Et clamor meus ad te veniat.

S. Dominus vobiscum.

M. Et cum Spiritu tuo.

Ante Epistolam.

S. Kyrie eleison. *M.* Kyrie eleison.

S. Kyrie eleison. *M.* Christe eleison.

S. Christe eleison. *M.* Christe eleison.

S. Kyrie eleison. *M.* Kyrie eleison.

S. Kyrie eleison.

Quando post Kyrie Sacerdos dicit :

Flectamus genua.

M. ~~Ecce~~. Levate.

S. Dominus vobiscum.

M. Et cum Spiritu tuo.

S. Per omnia faculta seculorum.

M. Amen.

In fine Epistolæ respondet :

M. Deo gratias.

Ad Evangelium.

S. Dominus vobiscum.

M. Et cum Spiritu tuo.

S. Sequentia (vel Initium) sancti Evangelii secundum Matthæum, Joannem &c.

M. Gloria tibi Domine.

In fine Evangelii respondet :

M. Laus tibi Christe.

S. Dominus vobiscum.

M. Et cum Spiritu tuo.

S. Orate Fratres.

M. Suscipiat Dominus Sacrificium de manibus tuis, ad laudem, & gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiae sue sanctae.

S. Per omnia facula faculorum.

M. Amen.

S. Dominus vobiscum.

M. Et cum Spiritu tuo.

S. Sursum corda.

M. Habemus ad Dominum.

S. Gratias agamus Domino Deo nostro.

M. Dignum, & justum est.

Ad Corporis Domini Elevationem, pulsanda campanula; similiter, & ad Sanguinis Domini Elevationem.

S. Per omnia facula faculorum.

M. Amen.

S. Et ne nos inducas in temptationem.

M. Sed libera nos à malo.

S. Per omnia facula faculorum.

M. Amen.

S. Pax Domini sit semper vobiscum.

¶28 *Modus inferiendi Sacra.*

M. Et cum spiritu tuo.

Post S. Eucharistiae sumptionem.

S. Dominus vobiscum.

M. Et cum spiritu tuo.

S. Per omnia facula fæculorum.

M. Amen.

S. Dominus vobiscum.

M. Et cum spiritu tuo.

S. Ite, Missa est. *vel* Benedicamus
Domino.

M. Deo gratias.

Quando dicit Sacerdos.

Requiescant in pace.

M. Amen.

S. Benedicat vos omnipotens Deus,
Pater, & Filius, & Spiritus Sanctus.

M. Amen.

S. Dominus vobiscum.

M. Et cum spiritu tuo.

S. Initium Sancti Evangelii secun-
dum Joannem, (*vel* Sequentia &c.)

M. Gloria tibi Domini.

In fine Evangelii semper responderet.

M. Deo gratias.



BONA MORS.

*May my soul die the Death
of the Just. Numb. 23.
10.*





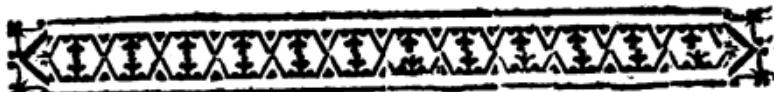
THE PRAYER OF ADMISSION.

Jesus my God & Saviour Sacrificed on the altar of the cross for the expiation of my sins. J. N. N. though most unworthy, yet trusting in thy merits do likewise offer up my self to thee Crucified, and Agonizing in the pangs of Death: and Consecrate my self for ever to thee in this Association. Imprint in my heart a gratefull and frequent memory of thy Passion and Agony: that forgetfull of my self, I may die to my self, and thou my JESUS, the life of my Soul, mayest alone live in me. Grant, O Holy Redeemer, that I may be always like to thee in thy sufferings, patient in pains, humble in injuries; contented in the want of all things, perfectly resign'd in Interior derelictions; to the end that no temptations may ever separate me from thee, the God of my heart. And when thou shalt please to call

upon me at the last hour, hide me in thy sacred wounds, and defend me from the snares of my Enemies; that being cleans'd from my sins, by means of true Contrition, and the help of the Sacraments, I may deserve to Triumph over death and the devil with thee and by thee; who with the Father and Holy Ghost, livest and reignest World without end.

Amen.

O most Blessed Virgin and Mother, who on Mount-Calvary didst behold the price of my Soul: by that sword of grief, which then pierc'd thy heart; I beg most humbly of thee, that, during the whole course of my life, thou wilt Vouchsafe to take me under thy Protection: and at the dreadfull hour of my Death assist me with thy Prayers, comfort me with thy Presence, and defend me against the Assaults of the Devil; that by a happy Death, I may deserve to praise and bless thy dearest Son with thee for all eternity. Amen.



P R A Y E R S

For publick or Private Devotion.

O Pen, O Lord, our Mouths to
Bless thy Holy Name, cleanse
our Hearts from all vain, and di-
stracting thoughts, enlighten our un-
derstanding, inflame our Wills that
we may worthily perform this Holy
Exercise, with attention and devo-
tion, and may deserve to be heard
in the presence of thy Divine Ma-
jesty, who with the Father, and
the Holy Ghost, livest and reignest,
one God, World without end.

R. Amen.

Lord, have mercy on us.
LChrist, have mercy on us.
Lord, have mercy on us.
Holy Mary, pray for us.
All ye Holy Angels and Archangels,
pray for us.

St. Abel,
All ye Quires of just Souls,
St. Abraham,
St. John Baptist,
All ye holy Patriarchs and Prophets,
St. Peter,
St. Paul,
St. Andrew,
St. John,
All ye holy Apostles and Evangelists,
All ye holy Disciples of our Lord,
All ye holy Innocents,
St. Stephen,
St. Laurence,
All ye holy Martyrs,
St. Silvester,
St. Gregory,
St. Augustine,
All ye holy Bishops and Confessors,
St. Benedict,
St. Francis,
All ye holy Monks and Hermits,
St. Mary Magdalen,
St. Lucy,

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All ye holy Virgins and Widows,
pray.

All ye Saints of God, make inter-
cession for us,

Be Merciful unto us, spare us o
Lord.

Be Merciful unto us, hear us o Lord.

Be Merciful unto us, o Lord deli-
ver us.

From thy wrath,

From the danger of Death,

From an unfortunate Death,

From the pains of Hell,

From all Evil,

From the power of the Devil,

By thy Nativity,

By thy Cross and Passion,

By thy Death and Burial,

By thy Glorious Resurrection,

By thy admirable ascension,

By the grace of the Holy Ghost

the Comforter:

In the day of Judgment,

We Sinners, we beseech thee to
hear us.

That thou wilt spare us, we beseech
thee to hear us.

Lord, have mercy on us.

o Lord deliver us.

Christ, have mercy on us.
Lord, have mercy on us.

Let us Pray.

MAY thy Clemency vouchsafe
O God! So to confirm thy
Servants in thy Holy Grace, that
at the hour of their death, the ene-
my may not prevail against them,
but that with thy Angels they may
deserve to pass into life everlasting.
Through our Lord Jesus Christ, &c.

Re. Amen.

An Act of Contrition.

MY dear Lord JESUS CHRIST,
Redeemer of the World! be-
hold prostrate at thy feet, the most
unhappy and most ungrateful Crea-
ture on the face of the earth; My
God! I have offended thee, and I
have offended thee most grievously;
in Thoughts, Words and Deeds. My
heinous Crimes fix'd thee to the bloo-
dy Cross: To rescue me from Eternal
Damnation, thou didst agonise three

hours ou Mount Calvary. But oh ! How much am I displeas'd with my self, how I grieve for having offended thee a God of infinite goodness, of infinite Charity. I stand astonish'd and confounded, at thy incomprehensible patience, in supporting the most provoking wretch that breaths. From the very bottom of my Heart I detest all my Sins, and because I love thee and will love thee above all things Created, I stedfastly purpose by thy holy Grace, never to offend thee more, to die a thousand Deaths, rather than commit one mortal Sin. *Amen.*

*Devout addresses to our agonizing
& Suffering Saviour.*

O GOD ! Who for the Redemption of the World, vouchsafest to be Born, to be Circumcis'd, to be rejected by the Jews, betray'd with a Kiss, to be bound like a Malefactor, and like an innocent Lamb, to be led to Slaughter, to be ignominiously brought before *Annas, Caiphas, Pilate and Herod*, to be

accus'd by false Witness, Scourg'd with Whips, Buffeted, Defil'd with Spittle, Crown'd with Thorns, stript of thy Cloaths, fastned to the Cross, placed between two Thieves, to have Vinegar and Gall given thee to Drink, to have thy Side pierced through with a Spear: thou O Lord, by these most grievous pains, which I, tho' unworthy do commemorate, and by thy most Sacred Death and Passion, free me from the pains of Hell, and conduct me whither thy Mercy did conduct the good *Thief* Crucify'd with thee, who together with the *Father* and the H. Ghost livest and reignest for ever. *Amen.*

Let us Pray.

O Lord *Jesus Christ!* God of my Heart, by those Five Wounds which the love of us inflicted on thee, Succour thy Servants, whom thou hast redeem'd with thy Precious Blood. *Amen.*

Most merciful *Redeemer!* I humbly beseech thee by those inexplicable

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ble Torments, and the immense grief, which thou wert pleas'd to suffer for me, a contemptible Creature, especially when thy divine Soul, was bitterly separated from thy blessed Body, that thou wilt secure my Poor Soul at the final separation, and comfort me then, as thou didst the Good Thief, saying; that *I shall be with thee in Paradise.* Amen.



H Y M N.

Stabat Mater Dolorosa.

UNder the World-redeeming rood
The most afflicted *Mother* stood,
Mingling her Tears with her Son's
Blood.

As that stream'd down from ev'ry
part,
Of all his Wounds she felt the smart,
What pierc'd his Body pierc'd her
Heart.

Who can with tearless Eyes look on,
When such a Mother, such a Son
Wounded, and gasping, do's benroan?

O ! worse than Jewish heart that
shou'd,

Unmov'd, behold the double Flood,
Of *Mary's* Tears, of *Jesus* Blood.

- Alas ! our Sins they were not his,
In this attoning Sacrifice
For which he bleeds, for which he
dies.

When graves did open, rocks when
rent

When Nature, and each Element
His torments, and his grief resent.

Shall Man, the cause of all his Pain,
And all his Grief, shall sinful Man
Only insensible remain ?

Ah ! pious Mother teach my heart,
Of Sighs and Tears the holy art,
And in thy grief to bear a part.

That wound of grief that did pass
through

Thy very Soul, o ! may it now
One kind wound on my heart bestow.

Great *Queen* of sorrows, in thy train
Let me a Mourners place obtain,
With tears to cleanse all sinful stain.

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To heal the Leprosy of Sin

We must the Cure with tears begin

All flesh corrupt without their brine.

Refuge of Sinners, grant that we,

May tread thy steps, and let it be

Our sorrow; not to grieve with thee.

O! may the Wounds of thy dear Son.

Our contrite hearts possess alone,

And all terrene affections drown.

Those wounds that now the Stars out
shine,

Those furnaces of love divine,

May they our drossy Souls refine.

And on us such impression make,
That we, of suffering for his sake,
May joyfully our portion take.

Let us his proper badge put on,

Let's glory in his Cross alone,

By which he marks us for his own.

That When the dreadful trial's come,

For every Man to hear his doom,

On his right hand we may find room.

Oh! hear us *Mary*, *Jesus* hear!

Our humble Prayer, secure out fear,

When thou in Judgment shall appear

Now give us sorrow, give us love
That so prepar'd we may remove
When call'd to the blest world above,

v. The Sword of Sorrow has pierc'd
thy Soul.

R. That out of many hearts Co-
gitations may be reveal'd.

Let us Pray.

WE beseech thee, o Lord *Jesus Christ*, that the Blessed Virgin *Mary*, may intercede for us with thy Clemency, both now and at the hour of our Death, who at the hour of thy Passion, had her most Holy Soul run through with the Sword of Sorrow, who livest and reignest with the Father and *Holy Ghost*, one *God* World without end. Amen.

*At your Morning Visitation of the
Blessed SACRAMENT.*

O JESUS, who in thy bloody Agony
was't comforted by an Angel,
and after innumerable pains in thy

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body, and Auguishes in thy Soul, didst die for our sins upon the Crofs: we humbly beg of thee, that thou wil't vouchsafe to assist us thy servants with thy Holy grace at the hour of our Death; that rescued from the allurements of the World and the flesh, from the Power of the Devil, and from all Sin; we may by means of an assur'd Faith, a firm Hope, and ardent Charity obtain the Salvation of our Souls, which thou hast redeem'd with thy precious Blood. Who *livest and reignest with God the Father in Unity of the Holy Ghost, World without end.* Amen.

O Mary Mother of those, who are agonizing, Mother of mercy and Compassion: by those Dolours, thou didst endure at the foot of the Cross of thy dying Son, assist us amidst the pangs, of our last Agony: and obtain of him for us at our Death, a perfect conformity with the divine will, and a most ardent desire of seeing God; that with the penitent Thief, we may deserve to hear from thy dearest son, those comfortable words: *this day*

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shou shalt be with me in Paradise.
Amen.

At every hour.

Into thy hands, ô Lord, I commend my spirit, and of all those who are now in their Agony.

Before you go to Rest

Lord JESUS, by that bitter grief and Agony, which thou sufferdst for us upon the Cross, especially when thy Blessed soul departed from thy Body, take pity on our souls at their departure. *Amen.*

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Short Meditations of Death, for every Day in the Week

S U N D A Y.

WE must all die, and quit all, we now take content in.

2. Our best friends will abandon us, and leave us nothing but a winding sheet.

3. Therefore quit all affection to Creatures before they quit you.

M U N D A Y.

DEath is certain, the time and manner uncertain: whether by a long disease, or some unexpected accident.

2. The Son of Man will come at an hour, we little expect.

3. Be therefore ready every moment, seeing you may die every moment.

T U E S D A Y.

1. YOu can only die once, and if you die ill, the loss is irreparable.

2. If any one from Hell could return to life, how would he prepare for Death?

3. Let the misery of another be your instruction.

W E D N E S D A Y.

2. DEath is often nearer, than you imagine: and many, who promised themselves a long life have been cut off.

2. Are you so ready, that if death comes, it will be no surprize?

3. Do not live in such a state, in which you dare not die.

T H U R S D A Y.

2. LEarn every day the Art of dying well.

2. Defer not doing penance till the hour of Death.

3. At that time the pains of your body, and anguish of mind, will take up all your thoughts.

F R I D A Y.

4. LEve, as you intend to die; for you will die as you live.

2. If you forget God in your life time, youll be forgotten at the hour of Death.

3. The Death of the wicked is miserable, the Death of the just is precious in the sight of God.

S A T U R D A Y.

2. CONsider, what will most affright you at the hour of Death; the sins you have committed; the doubtful state of your Soul, and the thought of Eternity.

2. O Death, how bitter is thy memory to a Man, that hath peace in his riches?

3. Quit therefore all affection to temporal felicity.

